

REGIMEN SANI- tatis Salerni.

This Booke teaching all people to gouerne
them in health, is translated out of the La-
tine tongue into English, by *Thomas Pay-*
well: which Booke is amended, and dili-
gently imprinted.



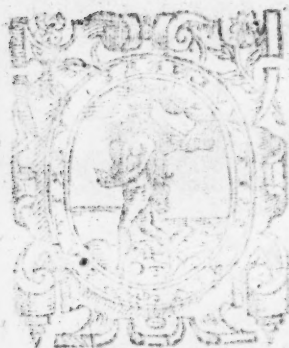
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RE GIMEN SANI tatis Salerni

This Booke teaching all people to know
themselves in health is translated out of the
Latin tongue into English by Thomas
Wells which Booke is now printed and
greatly improved.



Printed by Thomas Cress

TO THE RIGHT EXCELLENT

and honorable, William Paulet, of the Garter

Knight, Lord S. Iohn, Earle of *Wiltshire*,

Marques of Winchester, and Lord

Treasurer of England, *Thomas*

Paynell sendeth

greeting.



Eading of old authors and stories,
my most honorable Lord, I finde
that men in time past were of longer
life, and of more prosperous
health, then they are now a dayes.
Which thing as it greued me, so
in manner it forced me, to seeke the
cause of this sodaine and strange alteration. For why?
it is written, that *Adam* liued 930. yeare. The *Sibils*
of *Cumane* liued 300. winters, *Nestor* 300. winters:
Arganton King of *Tartessus* 300. yeares: And *Galen*
that famous doctour, a 140. yeares, but now a daies,
alas, if a man aproch to 40. or 60. yeares men repute
him happy & fortunat. But yet how many comther-
to? To search and giue the verie true reason hereof
passeth my smal capacity: without I may say, it be-
cause we fulfil not the commandements of almighty
God, which to wel willing persons are very light and
of no burden. For our Lord saith: My yoke is sweet,
and my burthen light to be borne. Saith nor the pro-

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phet *Dauid* that who so feareth God, and walketh in his waies and precepts, shal see his childrēs childrē? And *Salomon* saith. O my children, forget not my precepts and lawes, for they shal keep you and prolong your dayes & yeares. And I wil, saith our Lord God by *Dauid*, lengthen his days. Then may not this be a reasonable cause of this our short and wretched life? Truly I suppose it be by our misliuing and filthy sinne? which being so abhominable and so horrible, is at sometime the very cause of corporal infirmitie, and of short life. Said not our lord the phisitian of all phisitias, vnto the sick man: now I haue healed thee, depart thou from hence, & looke thou sin no more, least a worse harm happen vpon thee? Or whither shal I say, that it chaūceth by our misse diet, & too much surfeting? trulie the prouerb saith, that there die many mo by surfer, then by ſ sword. According wherto the wise man saith, Surfer sleaeth many a one: and temperance prolongeth the life. Surfer & diuersities of meats, and drinks, letting & corrupting the digestion, feebleth man, & very oft causeth this shortnes of life. What other thing but misse diet caused *Ptolomeus Philadelphus* to be so miserably and painfully vexed with the goute, and so as it is written, that nothing could release his paine, sauing death? what caused *Antipater*, & the noble man *Mecenas*, to be cōtinually vexed with ſ feuer, but ill diet? what other thing infected *Aristarcus* with the dropsie but ill diet? Ill diet (as methinketh) is chief cause of al dāgerous & intolerable diseases, & of the shortnes of mans life. Then it must needs follow, that a temperat and a moderat diet prolongeth mans life, and saueh him from all
such

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such painfull diseases. And therefore *Aſclepiades* & noble phiſitiā, profeſſed. There are v. neceſſarie things to conſerue and prolōg māſ proſperitie, and health: that is, abſtinence from meat, abſtinence from wine, rubbing of the body, exerciſe, and digeſtion. O how holfome is it then to uſe good diet, to liue temperately, to eſchew exceſſe of meats and drinks. Yea, how greatly are we Engliſh men bound to the maiſters of the vniuerſitie of *Salerne* (*Salerne* is in the realme of *Naples*) which vouchſafed in our behalfe to compile this ſo neceſſarie, & ſo holfome a booke? but what auaieth it to haue gold or abondance of riches, if one cannot uſe it? what helpeth coſtly medicines, if one receiue them not? So what profiteth vs a booke, be it neuer ſo expedient and fruitfull, if we vnderſtād it not? wherefore I, conſidering, the fruit that might come of this booke, if it were trāſlated into ꝑ engliſh tongue (for why, euerie man vnderſtandeth not the latin) I thought it were very expedient at ſometimes, for the welth of vnlearned perſons, to buſie my ſelfe therein. For learned perſons, & ſuch as haue great experience, need no inſtrūtiō to diet themſelues, nor to conſerue their health. Yet if ſuch otherwiſe & diſcrete perſons, as is your lordſhippe, by chaunce read this booke, they may peraduenture finde that ſhall pleaſe them, & that beſides their own diet & cuſtom of liuing ſhal bee for their corporal welfare & good health. I wil not, nor it becometh me not, to exhort your lordſhippe, with let of your great buſineſſes to read this my poore translation: but if perchance at your leysure ye read it, I humbly deſire & pray your lordſhip to read it with forgiuenes: and to accept the ſame as it is worthie.

I have been thinking of you very much lately, and
 wondering how you are getting on. I hope you are
 well and happy. I have been very busy lately, but
 I have managed to find some time to write to you.
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HEERE BEGIN- neth this right fruitfull and verie necessary Booke, called the *Regiment of Health.*

*Anglorum regi scripsit schola tota Salerni.
Si vis incolumem, si vis te reddere sanum:
Curas tolle graues, irasci crede prophanum.
Parce mero, cenato parum, non sit tibi vanum
Surgere post epulas, somnum fuge meridianum.
Non miellum retine, non comprime fortiter anum:
Hac bene si serues, tu longo tempore viues.*



This right frutefull and necessarie booke, was
compiled at the instance and for the vse of the
most noble and victorious King of England,
and of France, by all the Doctors in Physicke
of the Uniuerſitie of Salerne, to the intent
man should knowe how to keepe his bodie in
god health.

The Authour in the beginning of this booke, teacheth eight
generall doctrines, the which hereafter be specified, and also de-
clared at length. The first doctrine is, that he y desireth health
of bodie, must eschue and auoyde great charges, thought and
care. For thought drieth vp mans bodie, hurting and leauing
the spirits in desolation and comfortlesse: which so left and full

The Regiment

of heauinesse, dzieth vp the bones. In this doctrine be compze-
 hynded melancholineffe and heauinesse, the which greatly hurt
 the bodie : for by their operation the bodie wareth leane and
 cold, the hart shrinketh vp, the wit and vnderstanding wareth
 dull, the reason is troubled, and the memozie vtterly mared.
 Yet neuerthelesse, it is very expedient for fatte & cozie folke, to
 be sometime pensue & heauy, that thereby they may moderate
 the ranke heat of their spirits, & make their bodie leaner and
 moze slender. The second doctrine is, to eschue anger. For an-
 ger in like maner dzieth vp y body, and excessively chafeth and
 inflameth the members. And too great heate, as *Auicen* saith,
 dzieth vp mans bodie. Secondly, anger hurteth throughe hea-
 ting & inflamming of mans heart, and it letteth also the operati-
 ons of reason. Some there be that naturally, either by sicknesse
 or chance of poyson, are cold, for such folke to be angry is verie
 necessary for their bodily health, that their natural heat by such
 meanes may be stirred vp, gotten & kept. The third doctrine is,
 to eate & drinke soberly : for eating & drinking excessively, cau-
 seth vs to be vnlustie, dzoiosie, and slothfull, hurting & infabbling
 the stomacke. Many other inconueniences, as *Auicen* saith,
 growe and chaunce throughe excesse of meates and dringes, as
 hereafter shalbe declared. The fourth doctrine is, to make a
 light supper. For too much meate taken at night, causeth & en-
 gendzeth gnawing & paine in the belly, vnquietnesse, let of na-
 tural rest, and other griefes, which we feele & see by experience,
 the which hereafter shall be moze plainly declared. The fifth
 doctrine is, to walke after meate. For therby the meat descen-
 deth to the bottome of the stomacke, where (as *Auicen* saith)
 resteth the vertue of digestion. For the mouth of the stomacke
 desireth fode, and maketh digestion. The sixt doctrine is, to es-
 chelwe sleepe incontinent after meate, which causeth health, and
 auoydeth diuers infirmities, as it is after shewed in these ver-
 ses : *Febris Pigrities, &c.* The seventh doctrine is, to make wa-
 ter as oft as needeth : For who that keepeth or holdeth his wa-
 ter longer then nature requireth, shall auoyde it with great
 paine,

Aui dist. 1.
 cap. 1.
 doct. 3.

Aui. cap.
 de vino
 & aqua.

of Health.

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patric, and so it may chaunce that death shall follow, as *Anicen* saith. Also to keepe the dregges and superfluitie of mans foode longer then nature requireth, engendzeth many inconueniences in the bodie. For the lyuer and veines called *Heseriakes*, drie vp for the most part, the humours of the foresayd superfluitie, and so they be made hard and cannot be auoyded, and this causeth opilations in the guttes and ventosities, and so it may chaunce, it breedeth impostumes: as after shall be shewed. The eight doctrine is, that one doing his easement, and auoyding the ordures and filth of the bodie, shold not much force & constrain his fundament: for so doing, the *Emeraudes* and *stifula* shall greue him, and the fundament many times is misordered and thrust out of his proper place. Finally, the Authour saith, that who so will obserue the foresaid doctrines, shall liue long in god health and prosperitie.

*Aui. dist. 19
lib. 3. ca. de
difficulate
aiingendi.*

*Si tibi deficient medici, medici tibi fiant
Hac tria, mens lata, requies, moderata dieta.*

Here are taught three generall remedies to conserue in health all creatures, and specially noble men. The first is to liue ioyfully: for ioy and mirth causeth man to be yong and lustie. By moderate ioy and mirth, youth is conserued, naturall vertue comforted, the witte sharpened and stirred vp, and thereby man is more prompt, quick, and of abilitie to do all good and honest operations. For it is not saide without a cause, that our ioy and mirth must bee moderate. For when it is without measure, it engendzeth death both bodily and ghoastly. This moderate ioy, is moste conuenient for them that haue much care and trouble. Which ioy may be got by the vse of delicate meates and drinckes, by auoyding of suche thinges as engender and cause melancholy. And also as *Anicen* saith in his eleuenth Booke and Chapter, of failing of mans heart, by dwellinge and

accompanying among our friendes. The second remedie, is tranquillitie of minde, of vnderstanding, and of thought. For noble men through their great businesse and charges, are much moze greued and troubled, then other meane persons. Great carke of minde and vnderstanding, destroyeth the naturall rest of man, which is most expedient for noble men: for they most commonly are naturally drie and cholericke: and therefore for them, rest and quiet is right profitable and conuenient. The third remedie is moderate diet, that is, to eate and drinke moderately. And after shalbe declared, what inconueniences grow through excessse of meates and drinckes.

Lumina mane surgens gelida lauet vnda.

Hac illac modicum pergat, modicum sua membra,

Extendat, crinem pellat, dentes fricat, ista

Confortant cerebrum, confortant cetera membra.

Lote cale, ista, pasce, vel infrigisce minnte.

Here are declared sixe doctrines, which comfort mans bzaine, and the other members of the bodie. The first is, when we rise in the morning earely, to wash our eyes, with cleare colde water. The eyes would be washed, to cleanse away the ordure and filthinesse that hang in the bzies of them. And *Auicenn* saith, that the souerainst thing to mundifie and cleanse, and to make sharpe of sight the eyes, is to open them, and so to put & plunge them in clear water. And again he saith, that to bathe & plunge the eyes in cleare water, and therein to open them, comforteth and conserueth the sight, and specially of yong folke. The reason why the eyes must be cleansed with cold water, is because euery thing must be cōserued by that is like it. For *Galen* saith, that hotte bodies haue need of hotte medicines, and cold bodies of cold medicines, considering then that mans eyes be colde of nature: It standeth with reason, that they should be washed with cold water and not with hotte. The second doctrine is, to wash our hands when we rise in the morning, for they be instruments ordeined to keepe and mundifie these members, by the which the superfluities of the bzaine be expulled and auoyd,

ded,

Aui. dist.

*13. li. 3. c. 2.
de conser-
ua.*

Oculorum

Idem dist.

3. cap.

dede. 6.

Galca. li 3.

ded, as by the nostrilles, the eyes, the eares, and other naturall
cundits. And therefore the hands specially ought to be washed
with cold water, for the washing of the hands with hote water,
engendreth wormes in the belly : and specially to wash them
in hote water incontinent after meate, as *Auicē* saith. For
the washing of the hands in hot water incontinent after meate,
draweth the inward and naturall heate of man to the exterior
parts, and so the digesting is imperfect, the which imperfect
digestion is the principall cause that wormes be engendered.
The third doctrine is, to runne a litle hither and thither, when
we are risen from rest, that so the superfluities of the stomacke,
guts, and liuer, as the grosse matter of vyne, may the more spee-
dily be thrust vnder. The fourth doctrine is, competently after
rest or sleepe, to extend & stretch out our hands, feete, and other
limmes, that the liuely spirites may come to the vtter parts of
the bodie, and so cause the spirits of the brain to be more quick
and subtile. The fifth doctrine is, to combe our heades in the
morning, that the pores of the head may be opened to auoyde
such vapours as yet by sleepe are not consumed : and also to
quicken the spirits of the braine. Furthermore to combe the head
is verie hollesome, specially for aged men. And *Auicē* saith, that
to combe the head is hollesome, specially for olde men. Therefore
one shuld daily & oft combe his head. For oft combing draweth
vp the vapors to the superioz parts, and so deuidenth them from
the eyes. The sixt doctrine is, to wash and purge the teeth. For
the filthinesse of the teeth causeth the breath to stinke. And of
the filthinesse of the teeth groweth certaine vapours, that great-
ly annoy and hurt the braine. Furthermore, the filthinesse of
the teeth mingled with the meate, causeth the meate to corrupt
and putrifie in the stomacke. *Auicenna* instructeth and teacheth
vs how we may keepe the teeth from ache and sinche. That is
to wash the mouth with wine twise a moneth : but to make
the breath sweet, it must be boyled with the roote of spurge, who
so euer bleth the foresaide decoction and medicine, shall neuer
haue the tooth-ache. In the last verse are certain general rules:

Auic. dist.
16. li. 3.
tra. 5. cap.
de lumbri.

Au. dist. 7.
li. 4. cap. de
debili. vi-
sus.

Auic. dist. 7.
lib. 3. ca. de
condent.

6 The Regiment

The first is, that after we haue washed and bathed our selues, we must keepe vs warme. For then the cundites of the bodie, that is the pores, bene open: by the which colde will pearce in to the bodie, and engender in vs diuerse diseases. The second is, that after we haue dyed or taken our repast, we must for a while stand vpright, that so the meate may discend downe to the bottome of the stomacke, and then to walke a little softly: for hastie mouing driueth natural heate from the interior parts to the outward, and causeth ill digestion. The third is, that one of colde complexion should not warme himselfe too suddainly, but by litle and litle, for suddaine chaunge hurteth nature: as Galen saith in the gloze of this canon, *Secundum multum & repente &c.* All strong things and of extreame nature, corrupt the bodie.

*Sit breuis aut nullus tibi somnus meridianus,
Febris, pigrities, capitis dolor, atque catarrus:
Hæc tibi proueniunt ex somno meridiano.*

Here he teacheth, that foure inconueniences are engendred by the sleeping at afternone. First, the afternone sleep causeth and engendreth feuers, by reason of opilations. For the naturall heate and spirite of man, by day draweth to the outward parts of the bodie, and therefore digestion by day is but feeble: But when the naturall heate and spirites of man drawe to the inward parts of the bodie, then throught their motion the naturall heate is stirred vp, and therefore the night is the verie season of perfect digestion, and the vndigested and raw humours, are the cause of opilations, which opilations engender feuers, as Auisen saith. Secondly, the afternone sleep causeth man to be slothfull in his operations and businesse, by the reason aforesaid, for grosse humours & vndigested, cause mans spirits slowly to moue the bodie. For as a subtiler quicke spirit causeth lightnesse of bodie, so a lumpish or a heaue spirit, causeth a sluggish bodie. Thirdly, the afternone sleepe engendreth head-ache.

For

Aui dist. 1.
lib. 4. cap.
de putri.

For the grosse and vndigested meate that remaineth in the stomack, doth lift vp to the brain grosse vapors, the which trouble and greue it. And of very consequence, if vapors of grosse matter be stirred vp & caused, they must also be grosse. For Galen saith in the glose of this Aphorisme, *Qui crescunt &c.* that it must needs follow, that all things be like those things, of whom they be engendred. The fourth inconuenience is the pose and reuue. Reuues be humours that runne from one member to an other, and as they runne to diuers parts of the bodie, so they haue diuers names. For when the reuue commeth to the lightes, they be called *Catarri*: and when they run to the cheeks, they be called *Branchus*: and when they runne to the nose, they are called *Coriza*: as it appeareth in these verses.

The cause
of head-
ache.

Si sunt adpectus, dicatur reuma catarrius,

Ad fauces branchus, ad nares dico corizam.

But besides the reasons of the diseases before rehearsed, there be many other reasons, and more effectuell. The cause of the first inconuenience, that is of feuers, which sometime are called putrified feuers, and sometime feuers Effimeras. A feuer Effimere, is engendred of vapours and smudge fumes, kept and retained after the afternone sleepe, the which abstaining from sleepe, is wont to consume. Galen saith, that these feuers Effimeras, come through faintnesse, drunkennes, anger, furiousnesse, inward sorrow, and other vehement cares of the mind: and the feuers that come by inflammation of the priue members, are of the same kinde. These feuers be soone cured, as by bayning and custonable diet. The putrified feuer is engendred of the humidities in man vndigested, and augmented by the afternone sleepe. Galen saith, that feuers engendred of corruptions of humors, are called putrified feuers. The second inconuenience, that is, to be slowe in operation and motions, chaunceth, by reason that by the afternone sleepe, the humidities and fumes in man, are retained about the muscals, veines, and ioynts, and eke causeth y^e foresaid members to be assonid and a sleep, and therfore the body after dinner is slow, and heaue in operations.

The diuer-
sities of Fe-
uers.

A feuer
Effimere,
is a daily
feuer.

Galen de
arte cura-
tina ad
Glauc. i.

Gal de arte
curatiua
ad Glauc. i.

The

Auidist. r.
lib 1. doct. 2.
cap. 9.

The third inconuenience (that is the head ache) cometh, as is before declared in the second inconuenience : that is to say, by the humidities and vapours retained in the bodie, through sleep and rest, which by such meanes are troubled and moued toward the bzaine. The fourth inconuenience, that is the catarre, signifieth all maner of reumes chaunceth to man, and greatly graeueth him, through vapours and fumes which are wont to be dissolued and consumed by watch, and by reason of sleepe they draw to the inward parts of man, and fume upward toward the bzaine : which fumes ingrossed by cold, returne to the lowe partes *Caterisfians* of mans bodie. *Amicen* alledgeth many other inconueniences and diseases, engendred of the afternone sleepe. The first disease is the gout and palsie, the which graue vs, by reason that the humidities, that are wont to be dreyed vp and consumed by the heate of the Sun and by watch, doe remaine still in the bodie. The second is, the colour and corruption of the face, through the watrish humidities, like vnto mans vyne mingled with the blood, which watrish humidities are wont to be wasted and consumed by watch, and by reason of sleepe, they ascend with the blood toward the bzaine and the face, and so they cause the face to swell and to waxe pale. The third inconuenience is, that afternone sleepe, engendreth the splene, and that by the keeping in of the grosse melancholy humours by the day rest. For as watch with the heate of the day (which doth open) giueth mouing and way to melancholy humors, by the strait cundites of the bodie : so the day sleep letteth and destroyeth the passages and proper wayes of them : and specially it destroyeth and stoppeth the cundites that come from the splene to the mouth of the stomacke, that are ordeined to prouoke mans appetite, by which cundites all melancholy superfluties are wont commonly to be clarified. The fourth hurt is, that the afternone sleepe mollifieth the beynes, because that the humidities the which are wont to be dissolued by the day watch, cannot be restored, which so remaining in mans bodie, doe drie vp the beynes. The fifth inconuenience is, that
man

man by reason of rest or sleepe, loseth his appetite, for lacke of resolution of the humours: which resolution is chiefe and principall cause of the appetite. An other reason is, that the replenishing and filling of the stomacke with fumes and humidities, mollifieth and shutteth the mouth thereof. The first inconvenience that afternone sleepe doth engender, are Impostumes, by meanes of humidities encreased by the day sleepe, the which drawe to one member or other, and so cause it to swell. *Auicenna* saith, that besides all these aforesaid, there be two other speciall causes that proue the afternone sleepe to be hurtfull. The first is, that the day rest is some corrupted, because the heate of the day draweth the corporall heat to the exterior parts of man: but the night rest doth cleane contrary: for it draweth the corporall heate of man toward the inward partes. Of the which two motions, there is engendred a violent motion that disturbeth nature. And therfore they that will sleepe and rest them by day, are counsell'd to sleepe in darke places and in shadow. The second cause is, that the day rest maketh a man vnlustie, drowsie, and as halfe asraide, and that by the chaunging of nature from his olde custome, that is, from digestion of his meate: yet notwithstanding that the afternone rest or sleepe is generally dispraised, and the night rest greatly commended and praised, yet the sleepe that is taken in the morning thre houres before the Sunne rising, and thre houres after the Sunne rising, is not to be dispraised: As *Hippocrates* saith in his second booke of prognost. Sleep conuenient and naturall, taken by night or by day, is allowable, and contrary is hurtfull: but the morning sleepe of all the day, is least worthy dispraise. And albeit the day sleepe & at afternone, are forbidden by olde ffathers and Doctors, yet for all that, now a dayes, sleepe taken in the day time, is not greatly to be blamed, specially as *Bartrinius* saith, if these fiue conditions therein be diligently obserued. The first is, if it be customably vsed. The second is, that it be not taken immediately after dinner. The third is, that one sleepe not with his head lying lowe. The fourth is, not to sleepe too long. The fifth,

The Regiment

not to be waked suddainly and fearefully, but with good moderation.

*Quatuor ex vento veniunt in ventre retento.
Spasmus, hidrops, colica, vertigo quatuor ista.*

Aui. dic. 2.

Here are declared foure inconueniences or diseases that come by long holding of winde in mans bodie. The first is called the crampe. The ventosities of the bodie runne oft among the ioynts & veines, and filleth them with winde. Of the which filling, commeth retraction & wrinkling together of the veines. And Aui. saith, that the crampe is a disease that lyeth in the veines, by the which the members of man moue and extend themselves. This crampe is diuers, one is caused by replenishing, wherby the member is made short and great, and wrinkling together like leather, or a harpe string, through the matter replenishing the members. This manner of crampe cometh suddainly. There is another kinde of the crampe, much like a taboret, which enforceth the member after his length and largenesse to crumple together like parchment cast in the fire. This manner of crampe cometh slowly. The second inconuenience is called the dropsie, a materiall disease engendred of a verie colde matter, which entereth and inflateth the members or places of a mans bodie, in which is the regiment, that is, the digestion of meates and humours, as in the stomacke, the lyuer, and the voyde places about the belly. For dropsie neuer engendzeth, but when the lyuer is corrupt by reason of bloud. There be three species of dropsie, *Iposarca*, *Asclides*, and *Timpanites*, and of the *Timpany* these two inconueniences are understood. A *Timpany* (as saith maister Bartruce) is engendred of an ill complexion, by coldnesse of the stomacke and lyuer, which will not suffer mans drinke or meate to be conuerted into good humours, but turneth them into ventosities, which if they be auoyded by belching, by sweate or otherwise, they will stoppe the wayes of voydaunce. Also these ventosities gather together

of Health.

11

together betwene the places of the belly called *Mirac*, and *Siphax*, and there they engender the *Dzopsie*.

The third inconuenience is called the collicke, a perillous and a painfull disease, it is engendred in a gutte named *Colon*. Like as the disease called *Ilica*, is engendred in one of the guttes called *Tlion*. And these two diseases are engendred by ventosities closed in the guttes.

The fourth inconuenience and disease, is the head-ache called *Vertigo*, the which maketh a man to weene that the world turneth: the ventosities which dzawe to the braine, and mixe them with the lively spirites, cause the sayd disease called *Vertigo*, which as the name declareth, is a turning o: swimming in the head: and as *Galen* saith, they that haue the sayd infirmitie, are some astonied, and with a little turning about they fall downe. And *Auicen* rehearseth these inconueniences with other, and hee saith, that ventosities kept long, cause and engender the collicke, by reason they ascende and gather together seablshing the guttes. And sometime they engender the *Dzopsie*, and sometime darkenesse of sight, and sometime the *Heggrime*, and sometime the falling *Quill*, and sometime it runneth vnto the ioyntes, and causeth the *Crampe*.

Gal. de lo.
aff. cap. 8.
Aur. dist. 16.

*Ex magna cana stomacho fit maxima Pana,
Vi fit nocte leuis, fit tibi cana breuis.*

Here we be taught to make a light supper. For too much meate letteth mans naturall rest, and causeth anguish and gnawing in the belly, and causeth the face to bzeake out: and maketh one to haue a heauie head in the morning, and an vnsauoury mouth. Here this question commeth well to purpose: whether a man should eate moze at dinner o: at supper. For definition hereof, it is to be noted: that after the quantitie of the bodie moze o: lesse, meat is conuenient at supper, o: at dinner. For either y bodies be whole & sound, o: else sick. If they be sick, either they incline to material sickness o: vnmatural: if the

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sicknesse be not caused through some humour, one may eate the moze at supper, because in such sickneses, nature onely endeavoureth to digest the meate. If the sicknesse be materiall, one may eate the moze at dinner, as it is declared in § fourth Treatise in the fift Chapter of the curation of falling sicknesse, on this wise: He that cannot be sufficed with one meale in a day, because he is otherwise accustomed, he must diuide his meate into thre parts, and eate two parts at dinner, and the other part after temperate exercise at supper. The reason hereof is this, at such season the feeble nature hath helpe by the naturall heate of the Sunne to digest, and the superfluities thereby are moze resolued, wherefoze the refection should be larger at dinner then at supper. And mozeouer, because the heate of the day, which causeth digestion, loyneth with the natural heat of mans body, there are by day two sundry heates to helpe the digestion: but it is not so in the night. Likewise nature endeavoureth her by night to digest the superfluities. And therefore she should not be hindered with the digesting of too much meate. And though it be so that the naturall heate of man is in many things fortified in the night, as by retraction of the spirites and reduction of sleepe: yet that selfe heate cannot digest two diuers things, as the meate, and the superfluities. When it followeth, that such folke should eate lesse at supper then at dinner. If the bodies of such folke seeme whole, or else if they be very whole, strong, and without any sensibilitie of superfluities, auording all through their vigour and strength, as mightie bigge men: such may eate moze at supper. For the nature of these bodies, labour onely by night to digest the meate receined: and not to rype the superfluities, for in a maner they haue none. Also they labour only to fortifie their bodies, which wareth moze stronger by night then by day: because the bloud and roppozall spirites be engendred by night in a moze quantitie, and better diuided throughout the bodie. If the bodies be not greatly disposed to health, as it is rehearsed, but are disposed to bee lightly sicke: When whether they trauaile and labour soze continually with

with their armes and hands or not, it is best they eate moze at dinner then at supper. For meate is not only taken to nourish and refoze the bodie, but also to make moyst, and to ouer spin-
kle and water the members, that through great labour and tra-
uaile they waue not drie, and likewise to withstand the dissolu-
tion of naturall heate. For such trauaile and labour letteth not
their true digestion. For we see by experience, that they eate
twise or thise in a day with good appetite, and good digestion. If
the bodies be not apt nor disposed to labour continually, as the
bodies afoze rehearsed, it may chaunce two waies: for either
they labour verie soze, but not continually, or else they labour
feebly, whereby superfluties encrease. They that trauell much,
as in ryding or going about their wooldy businesse, should eate
moze at supper then at dinner because the vnaccustomed great
trauell, would not suffer the meate taken at dinner to digest,
but doth corrupt it. Pea and further, through superfluous moti-
on, the naturall heate is dissolved and spred in euery member
of the bodie, which in the night draweth to the inward parts of
the bodie, and is the principall cause of good digestion. And ther-
foze a good and a large supper is moze expedient for them then
a large dinner. Also the same persons were not brought by be-
foze this season in such great trauaile: and therefore their bo-
dies are full of humidities: which little meate at dinner may re-
sist the resolutions caused by great motions and trauaile. But
in case they trauaile little and easily by the way, to eate moze at
dinner then at supper is best: as it is declared in sicke bodies,
for they most commonly are feeble both of complexion and of
digestion, and the heate and light of the Sunne, doeth com-
fozt their naturall heate and spirites. Also the reason hereof
is this, the corpozall cundities and passages by day are open:
wherefoze the superfluties of the bodie are soner expulsed by
day then by night. Further, they ought to eate but little meate
by night, for then nature is greatly occupied to digest rawe hu-
mours, the which sleepe must digest and bring to good point.
And though the digestion to digest, and great repletions of

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meates, and the superfluous humours be holpe by the night. Yet neuerthelesse, the strengthening thereof is not sufficient to digest great repletions of meates, and also superfluous humours. And witte well, the custome in eating much or little at dinner or supper, ought to be regarded and kept. For custome is good and necessary both for the health of the bodie, and to cure sicknesse, as *Galen* saith. For suddaine chaunge of custome is very hurtfull, and specially for olde folkes. For nature cannot beare no: yet suffer suddaine mutation. But as *Galen* saith, the alteration that is done by little and little, is sure enough.

Galen li.9.
de morbis
curand.
Galen in
secundo
aphor.
Hippoc.

And thus it is well proued, that we ought to eate more at dinner then at supper, and that because sicknesses are most commonly materialles, yet for all that, if a man could bee contented with one repaste in a day, it were better to take it at dinner, then at supper. For the repletion of the supper, hurteth fore the brayne and the eyes. And witte well, that not onely the repletion of the supper hurteth the stomacke, but also all manner of other repletions. For they ingender opilations, feuers, putrifactions, the Leprie, and vndigested humours.

Aui. dist. 3.
lib. 3. cap.
de his que
nocent sto-
macho.

And *Auicenn* saith, that all manner of repletions hurt the stomacke, no: the great eater by repletion augmenteth not his bodie, for hee digesteth not his meate: but hee that eateth moderately, hath alwayes some appetite, and encreaseth his bodie, for hee digesteth well his meate. Wherefore we ought to take heede, we hurt not our stomacke by ouermuch repletion, no: that wee make not our selues purisie, and the Vulse to beate more vehemently.

In lyke manner, repletion that engendereth loathing of meate, ought principally to bee eschewed, but specially when it commeth of ill meates. For if it come by ill meates, it engendereth paine in the ioyntes, in the reynes, in the lyuer and the gowte, and generally all other flegmaticke diseases.

And

And if it come by cleane meates, it engendreth sharpe Feuers and hote Impossuines.

It followeth then, that this repletion must be eschewed about all other thinges. For as *Galen* sayeth, ouermuch repletion pretendeth strangling or suddaine death. Galen in 1. apho. hip.

Secondly, we must take heede we ouer fill not our stomackes, and utterly destroy our appetite, but we must keepe some appetite: and in especiall they that haue a strong and a good appetite. Some there be that haue a feeble appetite, and these ought to eate more then their appetite requireth.

*Tu nunquam comedas, stomachum nisi noueris ante,
Purgatum vacuumque cibo, quem sumperis ante,
Ex desiderio poteris cognoscere certo,
Hæc tria sunt signa, subtilis in ore diæta.*

Here are certaine commandements, the which hee that desireth his health, must of necessitie obserue and keepe more duly then eate or drinke. The first is, hee should eate no manner of meates without his stomack be neate, and purged from all ill humours, by vomit or other conuenient wayes. For if a man receiue meate into his stomacke, in the which are corrupt humours, they wil mingle themselues together, and cause the meate newly eaten to corrupt. The second is, to eate no more till the first meate that is eaten be digested and auoyded out of the stomack. For there is nothing more hurtfull to mans bodie, then to receiue meate vpon meate, that is but onely begun to be digested. For the meate last taken shall let the digestion of that was first eaten, and the digestion of the meate first taken, shall be first finished, which departeth to the lyuer by the veines called *Meseriakes*, and therewith carrieth the meate last taken, not yet well digested. Whereof raw humours & undigested, be multiplied in mans bodie. Further in this text are put two tokens to know

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know when the stomacke is boyde of the meate before eaten. The first is verie hunger. And for a knowledge hereof, witte well that there is two maner of hungers, very hunger, and feined hunger. Verie hunger is described by *Galen* in this wise. Verie hunger (saith he) is when a man needeth meate: But feined hunger is an appetite to haue meat, though þe body haue no neede therof. And as verie hunger commeth by contraction and corrugation of the veines, proceeding from the mouth of the stomack, by suggillation of the members needing meate, so in like wise, feined hunger is wont to be caused of them that constrain, that they should prouoke the mouth of the stomacke, the members hauing no need of fode, as by cold things, hard, or sharpe. And of this signe and second precept precedent, *Auicenn* saith: No man ought to eate but after he hath a lust: For he should not tarry long therein when lust pricketh, vnlesse it be a feined lust, as the lust of drunkards, or such whose stomackes abhorreth meate. For to endure hunger long, doth fill the stomacke full of putrified and corrupt humours. And after in the same Chapter he saith, that who so euer loue their health, should neuer eate till they haue a sure lust, nor till their stomacke and vppermost entrailes bee boyded of the first fode that they toke. For the dangeroust thing that may chaunce a mans bodie, is to receiue meate vpon vndigested meate. The second thing that signifieth true lust or verie hunger, is slender diet precedent: that is, small sustenance before taken, for when hunger followeth thereupon, it is very true hunger. Furthermore ye shall vnderstand, that to eate much and of sundry meates mingled together at one repast or refection, is worst of all, as flesh and fish, chickens, and porke, and after to prolong the time in eating. For the first meate beginneth now to digest, when the other meates are serued in to the table: and so the partes of the meate be vnlike in digestion: So that the first taken are digested, ere the last that is eate come to the midst of their digesting: And this causeth that some parties corrupt other some. And of this thing *Auicenn* warneth, saying: There is nothing moze dangerous

Galen in
apho. hip.

Aui. 3. doc.
2. ca. de eo
quo. &c.

The know-
ledge of
true lust,
or verie
hunger,

Aui. 3. 1.
doc. 2. ca.
de eo. &c.

gerous then to mingle diuers meates and sustenances togither, and after to prolong the time in eating. For when the last meate is receiued, the first is wel nere digested. Wherefore the said meates in diuers of their parties (as touching digestion) be not like. But yet witte well, that prolonging of time in eating moderately (as an houre space) to chaw and swallow our meate well is allowable, and helpeth much to the conseruation of health. For good chawing and swallowing doth, as halfe a digestion: And ill chawing doth either let digestion, or else doth greatly hinder it. But prolonging of time in eating, with talking and telling of tales two or three houres is right hurtfull, and thereof are ingendred the diseases befoze rehearsed.

Perfeca, poma, pira, lac, caseus, & caro salsa,

Et caro ceruina, leporina, caprina, bouina,

Hæc melancholia sunt, infirmis inimica.

Here are declared ten maner of meates or fodes that engender melancholy, and are vnhollesome for sicke folkes. Of the which, the first is eating of Peaches: whereof Galen saith; the Juice of Peaches, and their materiall substance, is some corrupted and utterly ill. Wherefore they ought not as some say, to be eaten after other meates, for they swimme aboue, and some corrupt. But this ought to be minded, which is a common thing, that all that is moyst, slippery, and lightly goeth vnder, should be eaten first, and so should Peaches, which swiftly goe to the bottome of the stomacke, and make way for the meates that come after. But when they be eaten last, they both corrupt themselves and also the other meates. And thus it appeareth, that this saying ought to be vnderstood of Peaches eaten after other meates. For when they be eaten befoze meate, they be good for the stomacke, and they mollifie the belly, and prouoke the appetite, as Auenenna saith: Ripe Peaches be good for the stomacke, and causeth one to haue an appetite to meate. And further he saith: They ought not to be eaten after other meate,

Gal. 3. aliment. cap. 9.

Aui. 2. ca. de perficis.

for then they corrupt, but they must be eaten before. Likewise *Serapion*, in the chapter of Peaches, by authoritie of *Dioscorides*, saith: Ripe Peaches are good for the stomack, and they mol-
lifie the belly. But when they be not ripe, they make a man col-
d: and when they be dry they binde soze. And a decoction
made of dry Peaches & so drunk, both let the flowing of hu-
midities to the stomacke and belly. And the powder of Peaches
cast vpon the place where one bladeth, stauncheth the bléding.
And although Peaches haue these medicinable vertues afore-
said, yet because they engender putrified humors, they be hurt-
full to sicke folkes, and specially when they be not taken duly.
Peaches be colde in the first degré, and moyst in the seconde.

To staunch
blood.

Di. lib. 1. de
medi. mat.
Eating of
Pears.

Aui. 2. can.
cap. de py-
ris.

Dio. lib. 1.
de medi.
Plin. in de
nat. hist. li.
23. cap. 7.
An. 2. can.
cap. prim.

Dioscorides saith, that ripe Peaches bene hole some both for the
stomacke and belly. The second thing is Pears, or eating of
Pears. The cause is, for Pears, and generally all manner of
new, and rawe fruite, fill the blood with water, that boyleth
vp in the bodie: and so prepareth and causeth the blood to pu-
trifie, and by consequence is hurtfull for sicke folkes. Pears as
Anicen saith, engender the Collicke. But yet Pears about all
fruite make folke fat. And therefore Hogges fed with Pears,
are made fatter then with any other fruite. And because Pears
engender ventosities, and so cause the Collicke, therefore they
be vsed to be eaten with such fruite that breake or annoy vento-
sities: or else to withstand the ill operation of these frutes, drink
after them, a draught of olde wine of good sauour. And the swee-
ter sauour that Pears haue and the moze doulce, the better
they be. And also sodde Pears be better then rawe, and they
may be sodde with Anisse seede, Fenell seede, and Sugar. *Dio-
scorides* saith, that it is hurtfull to eat Pears fasting. *Plinius*
saith, it is an heauie meate of all Pears, though they bee in
health that eat them. The third thing is eating of Apples, of
which as *Anicen* saith, to eat often and much, causeth ache
of the sinowes. And also Apples haue an ill propertie, for they
engender ventosities in the second digestion, wherefore they be
vnhole some for sicke folkes. And also for like cause, as it is be-
fore

foze it hearsed of Peares. And these sayings touching the whole
 holonemess of Peares and Apples, ought especially to be vnder-
 stood when they be rawe, and not when they be sodde or ro-
 sted. And not onely these frutes should be of the bowels of them
 that be sick, but also all other frutes that fill the blood with boy-
 ling water, as new frute, of which the iuyce boyleth in a mans
 bodie, as it were muste or new wine. For ye may see by expe-
 rience, that the iuyce of new gathered frute boyleth when it is
 put in a vessell, by reason of the heat of the Sun that remaineth
 in them after their ryping. These new frutes, through boyling
 of their iuyce, cause the blood to putrifie, although they comfort
 a mans bodie with their moysture, when they be eaten. And for
 this cause moste specially, *Auicenn* forbiddeth them eating of
 frute, that haue the ague. For he saith, that all frutes hurt them
 that haue the ague, through their boyling and corrupting in the
 stomacke. The fourth thing is eating of Milke: the cause why
 eating of Milke is not good, is because it is lightly corrupted, and
 turneth into fume or sharpe smell in the stomack, as in their sto-
 mackes specially, that are diseased with putrified scuers: and
 and therefore they that haue a putrified feuer, are forbidden ea-
 ting of Milke. And as *Hippocrates* saith, it is hurtfull for them
 to eate Milke that haue the head-ache, for them whose guttes
 suspended, do rumble, and for them that be very thirstie, yet not
 withstanding in some diseases *Hippocrates* saith, Milke is agree-
 able: as for them that haue the Dislike, the feuer Clike, and for
 them that be in a consumption. And also hereafter following,
 some thing moze shall be said, when we come to *Lac. Ethicus*,
 &c. And although Milke in the foresaid diseases is blamed, yet
 in them that be whole it is allowable, and that if it be well diges-
 ted in the stomacke & liuer. And *Galen* saith, that Milke well sod,
 doth both noyish & engender good humors. Also Milke by reason
 that it is watrish, it washeth the entrailes, and by reason it is
 buttry, it mundifieth, & striueth against venemous humors, and
 moystneth the members, & allenuateth the griefs of the breast, and it
 doth mitigate the shooting or pricking of the Lungenes, Cutses,

Aui. di. 4.
 ca. de vni-
 uers. cura.

Hip. aph.
 lac. dare
 caput do-
 lentia &c.

Gal. in ap.
 hip lib. 5.

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Reines, Entrails, and the Bladder, and it is good against pitting humours in the Entrails. Furthermore, Milke is good for temperate bodies, whose stomack is cleane from cholerike and Regnatiue humours. For into such folkes; Milke well digested is great nourishing, it engendreth good blood, it nourisheth the bodie, and conueniently moysteneth and maketh sayze the exterior parties, as *Isaac* saith, in the vniuersall diets. And there also he saith, by authoritie of *Ruffus*, that they that will drinke Milke must drinke it fasting, and it must be drinke hotte from the Cowe: and to eate nothing till that bee digested, nor one should not then labour nor stirre about much. Yet seldome or at no time one should so beare walking, but then one must walke an easie pace, till he perceiue it be descended to the bottome of the stomacke. But Milke is vnholosome for these bodies that be distempered. For in hote bodies it is soone turned into cholerike humorsitie. In such as be colde, it turneth to sharpnesse and putrifaction. Also Milke is vnholosome for an vncleane stomacke, for therein it corrupteth. *Galen* saith, that he knew a man, that of the daily vse of Milke, had a stone bredde in the Reines of his backe. And another that lost all his teeth. And some hee knewe that used to eate Milke continually without hurt. Yea to some it was much holosome, as to an husbandman that liued aboute a hundred yeare, and his most fode was Milke: and another that thought to do likewise, founde it alway hurtfull to him. Touching the choyse of Milke, it is to be noted, that meane Milke is to be chosen for nourishment; and not thin Milke, as Milke of a Camill, or of an Asse, nor the most fatte and grosse is not to be chosen, as Milke of a Kine or Sheepe, wherefore Goates Milke should be chosen. For it is not so watry as Camels Milke, the which is not apt to nourish, by reason of humiditie, and it maketh a man to laske: For it is not so fatte, nor so grosse, nor so full of cruddes and butter, as Cowe Milke and Sheeps Milke is: which by reason of their fatnesse, stoppe the veines, and engender ventosities, and is more harder of digestion then is requisite in the gouernance of health.

Therefore

Gal. de
nitatu.
lib. 5.

Choyse of
Milke.

Wherefore Milke of a Goate, not too neare kidding time, nor too far from it, and that goeth in a good pasture, and when pastures be at the best, should be chosen. The pastures as *Galen* saith, where the beastes goe, helpe much the goodnesse of the milke. The first thing is eating of cheese: and it may bee understood of all sorts of cheese, but specially of olde cheese. The reason is, because new cheese is colde, moist, and of grosse substance, and hard of digestion: and engendzeth opilations and the stone, and helpeth oz conserueth mans health (by way of nourishment) but very litle oz nothing. And olde cheese is hotte and drie, by reason of the salt therein, it causeth digestion, but yet of it selfe it is hard of digestion, and of smal nourishment, and hurteth the stomack, and drieth ouer soze, and agreeth worse then new cheese. But cheese betwene both, neither new nor olde, not too tough, nor too brittle, too hard, nor too soft: too swete, nor too soluer, not too salt, nor too full of eyes, of good tallege and of good sauour when it is cut, which tarrieth not long in the stomacke, made conveniently of good Milke, sufficiently oylie, is good, and should be chosen afore all other, whereof after meate we should eate a litle quantitie, for much in quantitie, in way of nourishment, is vniuersally ill, and hurteth the stomack, and will not digest, and engendzeth opilations, the stone in the reines, grosse humours in the bodie, and ventosities. Therefore that cheese is onely good that commeth out of a nigardes handes. The sixt thing is salt meate, dried with salt oz smoke, oz of what kind of beast so euer it be, it engendzeth grosse blood and melancholy, and so per consequens, it is not wholesome for sicke folkes: nor it is not wholesome for them that be whole. For as *Auicenna* saith, salt flesh nozlieth but litle, and it is grosse, and engendzeth ill blood. The seuenth thing is Hartes flesh, which likewise engendzeth melancholy blood, witnesseth *Rasis Alamani*, 3. Chapter: *De animalibus siluestribus & domesticis*. The eight thing is Hare flesh, which likewise engendzeth melancholy blood, as *Rasis* saith in y place afore alleged. This flesh engendzeth more melancholy then any other, as *Galen* saith. And of this *Isaac* in dietis vniuersali-

Galen de sanitare. li. 5.

Eating of cheese.

What cheese is best.

Salt meate.

Galen de locis affect. lib. 3.

Auic. 3. do. 2. cap. 15.

Hartes flesh.

Hares flesh.

Galen de locis affectis lib. 3.

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Avicenna saith, that *Hares* flesh should not be eaten as meate, but onely used in medicines. And witte well, that *Hares* flesh, and *Hartes* flesh, when they be olde, ought bitterly to be eschewed: yet neuerthelesse they may be eaten; and they bee best before caluing time, that their dyneresse may be tempered with the age: And yet they ought to be eschewed except they be fat. For their dyneresse is tempered with their fatnesse. The ninth is *Goates* fleshe. The tenth is *Dre* fleshe. For these bee melancholic fleshes. For *Isaac in de vniuers.* saith: *Goates* fleshe and *Dre* fleshe bee woxt, hardest, and slowest of digestion, and when they be digested, they engender grosse bloud and melancholic. And *Auicenna* in his seconde Cannon of *Goates* flesh saith: *Goates* flesh is not verie good, and perchance the humour is verie ill. And lykewise ye shall vnderstand, of *Goates* flesh and *Colwes* flesh, the which are woxt then the fozelaid fleshes, *Goates* and *Dre* fleshe. For of them *Auicenna* saith: *Colwe* fleshe, *Hartes* fleshe, wilde *Goates* fleshe, and great fowles, engendzeth the feuers quartanes. And yet further he saith, of *Colwe* flesh, the *Colwe* flesh nourisheth much, and engendzeth grosse melancholy, and melancholy diseases. And he saith further, the *Colwe* flesh engendzeth *Lepzie*. And of *Goats* flesh he saith, that it is absolute ill. And forasmuch as it is touched in the text, what fleshes should be eschued, specially of foure footed beasts, me seemeth it were couenient to shew, that flesh of foure footed beasts are to be chosen. And in þis choise of fleshes the *Philistians* agree not. For *Galen* & certaine other say, that *Pozke* is best. Some other, as *Auicenna*, *Rasis*, and *Auerroys*, say, that *kidodes* fleshe is best. Yet notwithstanding *Auerroys* in the sixt Coll. blameth *Auicenna*, because he saith *Pozke* was best: yet he sayd it not as though he held therewith, but after the *Chyistian* opinion. Some other praise *Deale* aboue all other. A man may know the best flesh of foure footed beasts, and the goodnesse thereof many maner of wayes. First by great noything, which thing betokeneth hard digestion, and by the likenesse of mans flesh: and this wise *Pozke* is better then any

Goats flesh.
Oxe flesh.
Aui. 2. can.
ca. de car.

Choise of
Flesh.

any other flesh, first for the likenesse vnto mans flesh, as wit-
 nesseth *Galen 3 alimentor*. where hee saith that porke is lyke
 mans flesh, may be knowne by that many haue eaten mans
 flesh, in stead of porke, and could not perceiue neither by y^e sauor,
 nor by the taste, but that it had bene porke. And *Auicenn* saith:
 Mans bloud & Hogs bloud, be like in every thing, so that there
 haue bene, that haue solde mang flesh in steele of porke, which
 thing was not spied til a mans finger was found among y^e flesh.
*Auerro*s writeth the same. Secondly, porke nourisheth greatly.
 For *Galen* saith, *3 alimentor*. that porke aboue other flesh nou-
 risheth most, whercof those that be called *Athlete*, haue best ex-
 perience. And after in the same booke he saith: One can eate no
 flesh that nourisheth moze then porke. Thirdly, porke engendreth
 a stedfast & a strong nourishment, that resisteth resolution. This
 is *Galen*s opinion in the places afoze rehearsed, where hee pre-
 ferreth porke aboue all other flesh: and in his 8. booke *De inge-
 nio*, saith, porke of all flesh is most laudable, so y^e it be wild brought
 vp on mountains: and next vnto porke is kid flesh. And likewise
 in *sera*. he saith, of all flesh of foure footed beastes, porke is most
 laudable, which is temperate in heate & moysture, and engen-
 dret better bloud then any other fleshe: so that it be of young
 swine, that is of a yeare or two old, whether it be wild or tame:
 nor yong suckers are not so good: for their flesh is most moyst.
 And of a moze likely hood wilde porke brought vp in the woods,
 is better then tame brought vp at home, for tame porke is moze
 clammy then it ought to be. And of wilde hegges flesh & boze,
Auicenn saith: Christian men & their followers say, that the best
 wilde flesh that is, is of wilde swine. For besides that, it is moze
 light then the tame swines flesh, so it is of moze strength and
 much moze nourishing, and moze sone digested: and in win-
 ter there can be no better flesh. So then it followeth, that hogs
 flesh is right good & holseme for their bodies y^e be yong, whole,
 strong, occupied in labor, and not disposed to opilations: & for the
 y^e desire to be fat: for such haue need of much nourishment, and hard
 of digestion. And therefore *Ras*s saith: grosse flesh is curable
 for

*Auicenn. can.
 ca. de san.*

*Auer. 3.
 coll. ca. de
 cara.*

*Auicenn. can.
 de cap.
 The best
 hogge flesh.*

Alman.ca.
virtute car-
nium.
Aui 3. r.
capit. de
regim eius
quod come-
ditur.

Rafis 3.
Alman.ca.
de anima.
silueſtribus
& domeſti.

Gale. de
ſanitate
tuenda.
lib. 5.

Auerroys 5.
col. cap. de
carne.

Gal. de ſa-
nitate tuen-
da. lib. 5.

for them that labour much : but cleane fleſh is beſt for them that do contrariwiſe. *Auicen* will the ſame ſaying : They that labour much may better alway with groſſe meates then other. The choyle of good fleſh ſtandeth in three things, in temperance of complexion, in lightneſſe of digeſtion, and engendring of good blood: that is to ſay, the better fleſh is of temperate complexion, in lightneſſe of digeſtion, and temperate in engendring blood betwene hotte and colde, ſlenderneſſe and groſſeneſſe. And for this cauſe kидdes fleſh is better and moze laudable then any other fleſh, after the minde of *Raſis*, *Auicen*, and *Auerroys*. For *Raſis* ſaith : kидde fleſh is temperate, without any ill mixture : the which though it engendreth temperate blood, yet it is not conuenient for labourers: but yet for all that there is none other fleſh ſhould be preferred afore it. It is not ſo weak, that a mans ſtrength is diminiſhed thereby, nor the nourishing therof is not ſo much groſſe, that repletion ſhould come of it, or groſſe blood be engendred. The blood alſo that is engendred therof, is be-
tweene ſubtile and groſſe, hote and colde : nor this fleſh is not meate for great labourers, but for temperate young folkes the which be meane exerciſe. For this fleſh engendreth blood, that by mightie exerciſe or labour is ſome reſolved, but not with meane trauaile. And *Galen* ſaith, that kидdes fleſh is not un-
hoſeſome for an old man. And touching the intention, as kидde fleſh is better then any other houſhold fleſh, ſo Goates fleſh is better then any other bred in the woods. And next to kидds fleſh, many Phiſitians, as *Raſis*, and *Auerroys*, put *Button*. And *Auerroys* ſaith, that moſt part of Phiſitians are of this opinion, ſaue *Galen*, which laudeth not *Button*. For he ſaith that *But-
ton* is not ill for young folkes, but it is unhoſeſome for old folke. And he thinketh, that *Meale* noyſeth moze then *Button*. And peraduenture *Galen* vnderſtandeth heere the betterneſſe of no-
uriſhment, of that that is to nourish much, and to giue nourish-
ment moze hard of reſolution, which moze agreeth vnto *Meale* then *Button*, ſince *Button* is of moze humiditie. Thirdly, the
goodneſſe and choyce of fleſh, may be taken by reaſon of their
ſmall

small clamminesse, and by their good saueur: and herein Meale is better then any other flesh. And *Auerrois* to this agreeth, saying: Meale is good flesh, for as much as it is not clammye, colde, nor drie, as Beefe is, and Meale hath sweeter saueur then any other flesh, and in these poynts it is better then Kidde flesh, for in Kidde flesh one may perceiue a clamminesse befoze it is sodde, and in that Meale engendzeth better humours, it is better then Kidde flesh. And thus it appeareth plainly, what thing causeth controuerisie among the Whisitians, touching þ choise of fleshes. Further wit well, that the flesh of a dry complexion, is better neare caluing time, then farre from it: And therefore Kiddees and Calues be better then Goates and Dren, because their drynesse is abated with the humiditie of their yongnesse. But fleshe of beastes of moyst complexion, is better and moze hole some in age then in youth, for great part of their ouermuch humiditie is dried away, as they doo encrease in age: and therefore weathers of a yeare olde are lesse clammye, and moze hole some then sucking lambes. And likewise porkes, of a yeare or two olde, are better then yong pigges. And therefore *Auicenna* saith: It becometh that the meate that conserueth health, should be such as the flesh of Kidde or a sucking Calfe is, or Lambes of a yeare olde. Then by these reasons it appeareth, that the flesh of Goates male and female, of olde Gutton, of Beefe, of olde Porkes, and specially of Bzalwne, of Digges, and of sucking Lambes, is not verie hole some for the conseruation of mans health, but the flesh of young Calues, of yeareling Weathers, and Porkes of a yeare or two old, is conuenient inough to eate, to preferue mans health. And it is to be well noted, that the flesh that is inclined to drynesse, must be sodde: and the fleshe that is inclined to humiditie, must be roasted, thereby to attenu per their drynesse and humiditie: And therefore the flesh of Conies and Hares, Hartes, Calues, and Kiddees, should be sodde: and Porkes and Lambes roasted. And by this reason appeareth, that in moyst seasons, and for moyst complexions, flesh disposed to drynesse should be roasted: And in drie seasons, and for

Auerrois 5. col.ca.de carne.

The controuerisie in choise of flesh,

Aui 3.r.ca. de re eius, quod co. meditur

complexions drie and olde, moyste meates be moze comenient.

Ona recentia, vna rubentia, pinguis iura.

Cum is similia pura natura sunt valitura.

Here in this text diuers nourishing meates bene exprested.

The first is newe laide Egges, which be of that sort of fodes, that in a litle quantitie nourish much. For *Anicen* saith, that things small in quantitie and great of nourishment, are Egges and Cock stones. Touching the choyse of Egges, wit well that the Eggs of Hennes, Partriches, and of Pheasants yong and fat, are verie good in the Regiment of Health, and simply better then any other Egges: For the Priestes daughter said, that long Egges and small, were the best of all, as in these verses:

Filia presbyteri inbet pro lege teneri,

Quod bona sunt ona candida, longa, nona.

Further, poched Egges are better then Egges roasted hard or reere, and they be of great nourishment, and of good and light digestion, and they engender bloud, specially proportionable to the heart: wherfore they be exceeding good for such as be recovered from sicknesse, for aged folke, and for weake persons, and specially the yolke. For *Anicen* saith, that the yolke of Egges and of Foules, whose flesh is good to be eaten, as of Hennes, Partriches, and Pheasants, though they be not medicinal for the heart, yet they comfort right much. And hee addeth following: that they be lightly turned into bloud, and after they be turned, there remaineth of them but small superfluitie. And therefore they comfort most specially the heart. And further he saith, that they be excellent good to restore the spirits and bloud of the heart. Here roasted Egges are lightly digested, and they ease the lunges and the brest, and mollifie the belly temperately, but they nourish not so much as poched Egges. Harde Egges sodde, are harde of digestion, and they

Ausc. in
tract. de
viribus
cordis.

• Au. c. can.
ca. de ouis.
& 4. ca. 1.

they nourish the bodie grossely, descending slowly to the stomacke, and slowly they enter therein. Further, witte well that Egges by the dresling of them are made better and worse. For either they bee roasted, sodde alone, or fayed, or sodde with some broath. Roasted Egges bee moze grosse then sodde, and moze harde of digestion, for the harthe or fier drieth by the substance of their humiditie. And they be roasted two wayes: One is in the shelles raked in the hote imbers. An other way is, they be roasted standing on imbers with their shelles a litle broken. But they that be broken be worse then the other, and they that in the shelles be raked in hotte imbers, are done two manner of wayes, eyther they be all raked in the imbers, or else set vpon imbers and coales with part vncouered. They that be all couered be worse, for by reason that the heate of the fire goeth about them, the fumosities are kept still in, and they that be set vpon the imbers, and part vncouered, auoide out the fumosities, whereby they be putrified. They be better sodden in water then roasted, for the humiditie of the water strineth with the heate of the fier, that drieth by their humiditie. And thus they be dresled two waies: for either they be sodde in the shels, or else broken in the water. They that be sodden in the shels are worse then the other. For the shels do let the dissolution of fumosities and grossenelle. When they be poched, the heate of the water temperately pearceth in, and maketh moze pure their grossenelle, and taketh away the ill smell and sauour. Whether poched Egges be most holsome: for when they be fried, they engender most ill humours, and hurt the stomacke, and causeth fumositie and corruption, and maketh one to loath his meate. But Egges sodde in some good broath, are betwene both, roasted and poched. Also witte well, that there is a diuersitie in an Egge, touching his compounde partes. For the yolke is temperately hotte: The white is colde and clammye, and hardly digesteth, and the blood also there of engendred, is not good. And as the foresayde Egges that is to say, of Hennes, Partriches, and of Pheasants, be

Dresling of
Egges.

Rafis opini-
on.
Indict. vni-
uers.

Ga. de mor-
bis curandis
lib. 12.
Rafis 3.
Almen. ca.
de virtute
ouorum.

Red wine.

Gal. super
1. can. 3.
part. reg.
acutorum.Ga. in hi.
aph. lib. 2.Ga. in hi.
aph. lib. 2.
Auic. 3. 1.
doc. 2. ca. de
reg. aquar
& vini.
Ga. in con.
3. part. reg.
acu.Hip. 3. par.
reg. acuto-
rum.

more conuenable in the regiment of health, so egges of Ducks, Geese, Shonclardes, and such like foules, are vnholesome in the regiment of health, and should be eschewed. The seconde thing is redde wine. And here ye shall vnderstand, that wines differ in their colours, for some wines be white, some be claret, some be citrine, and some be blacke, white wine is feebler then any other, colder and lesse nourishing, but it doth least hurt the head, and it doth make one to pisse better then any other wine. That white wine is weaker then other wines, appeareth by this that *Galen* saith: weake wine is it, that least heateth or inflameth, and lesse greeneth the haine then other. And *Galen* saith: It is impossible that white wine should greatly enflame any man. And he saith, white wine enflameth or heateth least of all wines. Which thing is true, if one will make comparison betwene white wine and redde of one countrey growning, and none otherwise. For the redde wines of *France* are not so hot, nor yet so strong, as the white wines of some other Countrey. And therfore the comparison must be made betwene the wines of one manner and Countrey, and white wine nourisheth lesse then other wines. For *Galen* saith, watrish, slender, and white wine is vniuersally neighbour to water, and as touching nourishment is like water, whereby it prouoketh one to pisse, and nourisheth the bodie but little. And likewise *Galen* saith, watrish wine nourisheth the bodie least, whose licour is as slender as water, and colour white. And *Auicenn* saith, White slender wine is best for them that be chafed and hote. For it doth not fume nor cause the head to ake, but it moistneth the bodie, and easeth the head-ache. To this agreeth *Galen*, The reason why white wine least hurteth the head is this, because it is lesse fuming, and lesse vaporous then other. That it prouoketh or causeth one to pisse more then other, appeareth by this saying of *Hippocrates*. The passage or entrance of this white wine into the bladder, is easier then of any other drinke, wherby we may perceiue, that it hath strength to open. By this it well appeareth, that white wine is better for them that be hot and chafed then

then other wines, whether they be hote of nature as cholericke and sanguine folkes, or else by accident, as hote chased by anger, and byding in the Sonne. And likewise it is better for them that studie, which ought to vse such wine as will not dissemper the bzaïne. And likewise it is conuenient for them that haue a feeble bzaïne, whether it be naturall or accidentall. For strong wine maketh them sone drunke, that haue a weake bzaïne, as *Auicen* saith : and therefore if such persons will drinke strong wines, they must alaiie them well with water. And also it is good for them, whose hyer and stomacke is hote, and for them that dwell in a hote country : for hote and strong wines would all to enflame and burne their bodies. Redde wine and claret, as of the countrey of *Berne*, are hotter then other. And *Galen* saith : wine that is redde of colour and claret, be very hote, and they nourish much more then other wines. And againe he saith, That the wines that be grosse and ruddie of colour, nourish more then other wines. And they sone fill or replenish feeble bodies that are emptie or boyd of substance. And here it is to be noted, that it is said, redde wines nourish more, because for the most part they be turned into substance of mans members. Yet for all that, the wines blacke of colour, may be called greater nourishers then other : for they giue more constantly nourishment, and more slowly bee resolved from the members. Wherefore *Galen* saith : That grosse redde wines nourish more then watrish, but yet they nourish lesse then black coloured wines. And on this wise the saying of *Isaac* is vnderstood, where he saith, that black coloured wine nourisheth more then redde. And these redde wines, hurt the head more then white, and lesse prouoke one to pisse. And this is the cause that strong wines be not conuenient for feeble bzaïned folkes, as it is aforesaid : but it agreeth well with them that haue a strong bzaïne. For a strong bzaïn resisteth vapours, when they smite by therunto, as *Auicen* saith. And here note well, that the wit of a man that hath a strong bzaïne, is clarified and sharpened more if he drinke good wine, then if he dranke none, as *Auicen* saith. And

Au. 4. do 2.
cap. de reg.
aqua & vini.

Red wine
and Claret.
Ca. super
can. de vino
erenim al-
bo.
Ga. in hi.
apho. li. 2.

Ca. in hi.
apho. lib. 2.

Isa. in dic-
tis part.

Aui.3.1. ca.
pre.al.
Au 3 cap.
pre.al.

Aui.3.1. ca.
pre.al.

Galen li.
apho.li.2.

Ga.super
can.pot.
aut dulcis.
Suppings
or brothes.

Rafis 3.
Alimen.
Au. 3. do.
2. sum. I.
cap. 15.

here note well, that the wit of a man that hath a strong bzaïne, is clarified and sharpened moze if he dzinke god wine, then if he dzanke none, as *Auicē* saith. And the cause why, is by reason that of god wine moze then of any other dzinke, are engendered and multiplied subtile spirites, cleane and pure. And this is the cause eke, why the Diuines that imagine and studie vpon high and subtile matters, loue to dzinke god wines. And after the opinion of *Auicē*, these wines are god for men of cold and flegmaticke complexion. For such wines redresse and amend the coldnesse of complexion: and they open the opilations and stoppings, that are wont to be engendered in such persons, and they digest steme, and they helpe nature to conuert and turne them into bloud, they lightly digest and enter quickly, they encrease and greatly quicken the spirites. But wine Citrine is not so much burning as Redde Claret, as *Galen* saith. Redde wines be hotter then white, and therefore they graue the head moze, as *Galen* saith. Also Claret wine nourisheth lesse then Redde, and moze then white. And in some places they call Claret wine white, and that is the cause that some say, white wine doth quickly inflame mans bodie. The blacke wines be not so feruent hote as the redde wines be. And therefore they hurt the head lesse. But for as much as they descend moze slowly into the belly, and prouoke moze slowly mans Citrine, they graue the head moze then white doth, as *Galen* saith. The third thing is suppings, made of good broath of flesh, but specially of Chickens, for such brothes are very kindly to mans nature, and are lightly conuerted into good blood, and they engender good blood, specially when they bee made with fine flower. For flower principally of wheate, is a great nourisher, and causeth great nourishment as *Rafis* saith. And of these three foresaid things, *Auicē* saith: Example of cleane and god nourishing meates and humours, be the yolkes of Egges, wine, and brothes made of flesh, and thereupon he concludeth, that these three foresaid things are comfortable, and of great restorative for mans bodie.

Nutrit

of Health.

31

*Nutrit & impingnat, triticum, sac, caseus infans,
Testiculi, porcina caro, cerebella, medulle,
Dulcia vina, cibus gustu iocundior, ona
Sorbilia, maturificus vnaque recentes.*

Here are touched twelue maner of things, the which greatly nourish and make fat mans bodie. The first is bread made of wheate, which as *Auicenn* saith, fatteth swiftly, specially when it is made of new wheate. *Rasis* saith, wheate is neighbour to temperance, although it encline a little to heate, and the heauiest and soundest wheate doth nourish best, and of all graines it is most wholesome for all folkes: And the blood that is engendred thereof, is more temperate then of any other graine. And touching the choyse of wheate, ye shall vnderstand that the election is to be considered in two things. First the substance of the wheate ought to be considered, and secondly the preparation thereof. And of the choyse touching the substance, *Auicenn* saith, that that wheate is best, that is neither harde nor soft, great, fatte, and newe, and not too olde, and betwene redde and white. Blacke wheate is an ill nourisher. *Rasis* saith it is heauie. And of the choyse concerning the preparation, witteth well, that all thinges made of wheaten flower, descende from the stomacke slowly, and doth engender grosse humours, and doth cause opilations about the liver, and doth augment the Spleene, and engender the Stone, and when it is digested, it nourisheth much. Wheate sodde is heauie meate, and harde to digest, but when it is digested, it nourisheth strongly, and streineth a man much. But wheate made in bread, well leauened and baken in an Oven, hotte with moderate fire, is marueylous wholesome. All these things are gathered out of *Galen*. The second thing is Milke, and after the minde of some Doctours, it is vnderstood by butter-milke called *Oder*, and commonly called *Calbucca*. There is nothing nourisheth more then this Milke, when it is newe supped by, with new hotte bread. It may also be vnderstood

Bread.
Au. 1. can.
ca. de pan.
Rasis 3.
Alman.

Choyse of
wheate.

Galen ali.
men.

Butter
milke.

by

The Regiment

Greene
Cheefe.
Au.2.can.
ca,de cal.

Cockes
stones.
Au.2.can.
de test.

Porke.
Gal.de
morbis cu-
randis lib.7.

Eating of
braines.

Rasis 3.
Almen.
ca.de vit.
membro-
rum ani-
malium.

Choyse of
braines.

by Coates Milke: which nourisheth much, whereof we haue largely spoken befoze. The third thing is greene cheefe, which as *Auicenn* saith, is a nourisher and a fatter. And although green cheefe doth nourish and fat, yet it is not holefome in the Regiment of Health, for thereof come the inconueniences befoze declared. The fourth thing is stones, and specially stones of fatte Cockes: which as *Auicenn* saith, be very good and great nourishers: And he saith, that in a small quantitie they nourish much. This also may be vnderstood of Dogges stones very fatte, that hath not bozred a Solue. For as Dogk of all foure legged beasts (touching nourishment) is best, in like maner the stones, in regard of other beasts stones, are the best. And here it is to be wel noted, that the stones of aged beasts, whose seede is fermented, be nothing nourishing. But the stones of young beasts, that be not able to do their kinde, and whose seede of generation is not yet ripe, be metely good nourishment, if they be well digested. The fift thing is Porke, in chosing whereof, and of the effect of the same, it was largely declared befoze, whereof *Galen* saith: That of all fowdes Porke is the greatest nourisher. The sixt thing is eating of braines: And wit well, that braines be ill for the stomacke, and they cause loathfomenesse, and take away a mans appetite, and braines engender grosse humours, yet neuerthelesse it nourisheth the bodie, if it be well digested. But in no wise it should be eaten after other meats: and if it be dzessed with Penyriall or Pepte, to attemper the clamminesse and colde thereof, or with things, that by their vertue giue heate, it is holefome as *Rasis* saith: And briefly to speake, braines is forbidden in the Regiment of Health. But yet sometime it doth well in medicines, as the braine of a litle Goate is good against venome, and against venemous bytings. And a Hares braine is good against trembling: And some say the braine of Chickens and Capons, is good for the memozie, and comforteth the wit. Yet touching the choyse of braines, it is to be knowne, that the best braines be of fowles that flew, and properly about mountaines. And of foure footed beasts, the best is of a Ramme, and

next

nert of a Calfe, as *Anicen* saith. The seventh thing is marie, which well digested nourisheth much, as *Anicen* saith. And it is lightly turned into bloud. Yet neuerthelesse, it destroyeth the appetite, and maketh one to loathe his meate: And therefore *Anicen* teacheth vs to eate it with pepper. And touching the choyle of mary, *Anicen* saith, that the mary of Weale, of a Hart, of a Bull, of Goates, and of Sheep, is most holefome. And some say, the mary of young fat Bulles, is verie holefome and good. The eight thing is sweete wines, wherof we shall intreat hereafter. The ninth thing is delicious meates: for such most specially nourish, as *Hippocrates* saith. And *Galen* saith, that all sauioury meate, wherein one hath a delectation when he eateth it, is of the stomacke receiued, retained and digested, with a moze seruent desire then any other. But if the meate be loathsome, the stomacke will not abide it, whereof vomit, abhorring of meate, inflation and belching are engendred. And this is the cause that we see some moze healthie, fedde with coarse meate then with good, because the coarse meate is moze delicious vnto them. The tenth thing is rere Egges: which in small quantitie nourish much, wherof we haue spoken before at large. The eleuenth thing is ripe Figges: which through their sweetnesse nourish and fat much. As touching Figges, though they nourish not as strongly as flesh and grain, yet there is no frute so strong a nourisher: as *Anicen* saith. And he saith, that figges nourish moze then any other frutes. And eke he saith, that frutes of most nourishment, and most like and neare vnto flesh in nourishing, be Figges, very ripe Relins, and Dates. And as concerning the choyle of them, wit well, that as *Anicen* saith: the white Figges be best, for they be lighter: and next vnto them, be the ruddie or Citrine Figges, and then the blacke. And they that be ripe be best. Also the moyst and new Figges are greater and swifter nourishers then the drie, and soner passe from the stomacke to the L yuer, and they moist the L yuer moze, and are moze mellow then the drie Figges. But yet the drie figges enflame not so much, and are moze holefomer for the stomacke

Au. 2. can.
ca. de ecre.
Aui. ibi.
dem. ca. de
medula.

Marie.

Delicious
meates.
Gai. in 2.
partic.
aphoriz.

Rere Egges

Au. 2. can.
ca. de si-
cubus.
Au. in re.
cius quod
comedi.
Choyse of
figges.

then the moyst, as *Auicen* saith. The drie figges in their operations be laudable, but the bloud of them engendred is not good, and thereof lyce are engendred: but eate them with puttes and Almonds, and their humoz is made good. And hee saith, the operation of figges is marueilous nourishing, if they be taken fasting, with puttes or Almondes, for they open, and prepare the way for meate, but yet the figge that is eaten with a putte, nourisheth moze then the figge that is eaten with an Almond. And witte well, that all figges doe enflame, mellowe, and expulse superfluities to the skinne: and they prouoke sweete, and auoyde or remoune away sharpenesse of the throate, and they cleanse the bzeast, lungs, and pipe of the same, and open all manner opilations of the liuer and splene. The 12. thing is grapes, that is to say sweet and ripe. And ye shall vnderstand, that there are thre manner of grapes, for some be greene & solter, wherof veruise is made: these grapes bind soze, and repesse the ruddie colour & sanguine, and are holsome for a cholerike lastie. There is another sort naturally greene & new, wherof wine is made. Those grapes (specially if they be white, and the graines and huske, set apart or taken away) cause one to haue a lastie, and they nourish moze then the other frutes, but not so much as figs, as *Auicen* saith. Yet of truth, they engender ventosities, inflations, and ache of y belly. And if they remain two or thre daies after they be gathered, till the huske be somewhat allwaged, they nourish the better, and are lesse laxatiue: noz then they enflame not. And they, whose stomacke is full of meate, and vnclean with ill humozs, shoud in no wise eate grapes, specially if they be new and without graines or kurnels: for in such a sticke make they corrupt sone, for they be ouersone digested, and cannot auoyd out of the stomacke after they be digested, by reason of the meate, that is not yet digested. Wherefore then they both be corrupted in the stomacke, and they corrupt the other meate. And likewise it is to be vnderstood of other frutes laxatiue. And who that will eate grapes greene & new gathered, it is good to lay them in warme water an houre, and after in cold water,

Grapes.

Au. 2. can.
ca. de vna.

water, and then eate them. *Rasis* saith, that grapes sweete and new do sone fat the bodie, and they augment rising of a mans yard. And further he saith, that the grape that hath the thinnest huske, descendeth soonest from y^e stomack, and the thicker huske, the slowlier. There is another called a drie grape, or a resin of lent, and though this grape be numbez among his egales, yet it is litle enclined to heat, and after *Rasis* in the places befoze alleaged, it nozareth well, and comforteth the stomack, and liuer, and auoydeth opilations. And it is said, that the lyuer is fattened with them, and specially if they be cleansed from the graines or kernels. And thus the foresaid text may be vnderstood of a frethe gathered grape or resin: or drie grape called *Passula*.

Vina probantur odore, sapore, nitore, colore

Sibona vina cupis, hac tunc probantur in illis.

Ferria formosa, fragrantia, frigida, frisca.

Here in this text be declared fve manner of proofes of good wine. The first is the smell, for wine of good odour and flauour multiplieth or encreaseth a mans spirites, and as *Constantine* saith, it nozareth well and engendzeth good blood: but stinking wine is unholsome for mans nature, and doth engender grosse and melancholy spirits. And after the mind of the said *Constantine*, it engendzeth ill blood and head ache, that of the ill fine ascendeth to the head. *Galen* saith, that wine that hath good smell engendzeth good blood, but it filleth ones head full of fumes and vapours, by reason of the subtiltie and heate thereof: but wine of ill smell, after the quantitie of ill blood engendzed thereby, doth hurt the head verie little by reason it is colde and grosse. The second thing is saucour: for like as good saucour meate nozareth better, and is better receiued of the stемacke then other, as is aforesayd, in likewise doth wine. But ye shall vnderstand, the wines differ in saucourings: for some be sweete more nourishing then other, and they engender grosse blood, and moyst the belly, and yet they bee harde of digestion and make one thirstie. There is another sort of wines called *Pontica* or *Sciptica*, which comfort the stемacke and ease the belly,

*Rasis 3.
alimen.*

The tokens of good wine.

*Codstan. 5.
theorice.
Gal. con. 3.
1. part. reg.
acu.*

Constan 5.
the conice.

Gal. 3. re.
acut. co. 1.

but they hurt the brest and purtenance, as the lunges and pipe thereof, they be holesome for the entrailes, and are hard of digestion. There be other wines that bee sharpe or soluer, the which prouoke one to pisse, they do not engender humours, but they dissolue them. There be other wines that be bitter, but they be not so hotte, as *Constantine* saith. The third thing is clearenesse or brightnesse, which sheweth the purenesse of the wine, and so consequently of the spirites thereof engendred. The fourth thing is the colour. In their colour wines varie, and differ greatly in their nourishing. For the ruddier wines of the same sort do nourish more then white. And therefore they be more holesome for leane folkes then white be, and white more holesome for them that be fat. And touching the diuersitie of wine in colour, we haue spoken before at *Quarecentia*. Further in the text are rehearsed fve speciall thinges, by which a man should proue & know good wine. The first is the strength, which is knowne by the operation. For as *Galen* saith, strong wine is it that vehemently entlameth a mans bodie, and repletesth or filleth the head. This strong wine is a speciall increaser of the spirites, and a great nozisher. But yet I aduise them that haue a weake bzaine, to beware how they drinke strong wine, except it be well alayed with water. For the fummhnesse thereof hurteth the head. The second thing is fairenesse of the wine: for the fairenesse or goodlinesse of the wine, causeth one to drinke it desirously, which doth cause it better to digest, and better to nourish. The third thing is fragrant & of good odour. For fragrant and redolent wine comforteth most, and engendreth subtille spirites, as it is aforesaid. The fourth thing is, wine ought to be colde, touching the taste, but hote in effect and operation. For wine made hote, by reason of the clearenesse and finenesse, doth overcome a mans bzaine the sooner, and feebleth the sinowes, and hurteth the head, except it be taken moderately. The fift thing is, that wine ought to be friske and sprinkling, and with the spuming to make a litle noyle, and the spume to be thin and sone flashed, and the spume to remaine in the midd of the cup.

For

For if it haue not these properties, it must be called hanging, that is feeble wine, and specially if it make no sound, and hath great bubbles and spume, that remaine long by the sides of the cuppe.

Sunt nutritiua plus dulcia candida uina.

Here is one doctrine of wine declared: the which is, that grosse and swete wine do nourish moze then any other of the like sort. To this agreeth *Constantine*: and so doeth *Anicen*, saying on this wise. Grosse wine that is doulce, is best for him that would be fatte. The reason is, because the doulce wines, thzough their dulcetnesse are vehemently dralwne off the members, wherewith nature reioycest. For *Anicen* saith, that the operation of dulce wines do digest, mellow, and encrease nourishment, and nature loueth them, and the vertue attractiue dralweth them. And although this text may be verified by all dulcet wines, yet the moderate dulce or swete wine is chosen; and not that that is exceeding doulce, as *Huskadell*: for suche wines do corrupt the blood, by reason that nature dralweth it violently from the stomacke to the Luyver, befoze it be well digested, and befoze the superfluitie thereof be riped, and thzough the great dulcetnesse thereof, it filleth the blood with vndigested watrinelle, that maketh the blood apt to boile, and putrifie. And this also should be vnderstood by other meates that be exceeding swet. And farther, wit well, that of the vse of swete wines and other dulce nourishments, three inconueniences are to be feared, specially of them that be enclined thereto. The first is loathing: for the swete foddes, thzough their heate and moysture supple and fill the mouth of the stomacke, and there engender a disposition contrary to the vacuation and corrugation of it, that should cause hunger. The second is, these dulce foddes do swiftly enflame and turne into choller. For doulce things are most apt to engender choller. Therefore honey aboue all other things soonest engendzeth choller, because it is of swete thinges the most sweetest: and next honnie is swete wine, as *Galen* saith.

Constan. 5. theori. Au. 3. 1. de reg. aquæ & vini. Auic. 2. tract. 1. 1. cap. 3.

Three inconueniences engendered of dulce foods.

Galen comen. can. 3. par. reg. a. cut.

And hereupon riseth thirstinesse: nor it is not holosome for them that haue the Ague, nor for cholericke folkes. The third is opilation or stopping of the liuer and splene: for these two members (and specially the liuer) do drinke dulce things with their driggs vnto them, by reason of the great delight that they haue in them, before they be digested, wherfore in these parties they lightly cause opilations, through the helpe and operation of the grosse substance, wherein the sauourinesse of sweetnesse is grounded, as *Auicenna* saith. And this is the cause that sweet wine doth lesse steepe one to pisse then other wines. Against these three noconiments, eger or sharpe sauoury things are very holosome: for with their tartnesse they prouoke the appetite, and with their coloures they quench inflammation, & with their finenesse of substance they open opilations. Further, witte well, that although sweet wines, and other dulce nourishments, stop or shut the liuer and splene, yet they vntop the lungs. And the reason why they stop not the lungs, as well as the liuer & splene, *Galen* declareth. Because dulce things in their passage, refuse nothing thereto, but that is fine and pure: and the blood engendred of doulice things, cometh to the lungs, putrified first in the liuer, and fined in the heart. Also as *Hippocrates* saith, doulice wine do least make one drunken. Thus we may conclude, that if wine be drunk for nourishment, for restorative of the body, or to make them fat that be leane, whether it be naturally or accidentally: then dulce wines and grosse sufficiently coloured are holosome. For such wines are nourishments and restoratives, for such as be low brought, wherfore they be most conuenient to make lean bodies fat. But such as wil not nourish, restore, nor make fat their bodies, as they that be cozie & fat already: then though they may not vse sweet wines but subtile, yet they ought to chuse such as be amiable, and haue good sauour & flavour, & are inclined to whitenesse, and be sufficiently strong. If one drinke wine to quench his thirst, then he must take white wine, thin, and feeble. For such wines do moyst better and cooleth more, and so consequently, do better quench thirst then any other. And the greater the thirst is, the holosomer

Au. 2. can.
tract. 1. ca. 3

Gal. 3. par.
reg. acut.

Hip. 3. part.
reg. acut.
can. Men-
tem leuius
&c.

holesomer such wine is. But if so be wine be drinke to refresh the spirites, and to comfort the corporall vertue, then it would be subtile, sweete, and of delectable saour, of meane colour, and of sufficient strength: and such wine ought to be taken with a little meate, and it must be depured from either superfluitie, and to be taken in small quantitie. But dulce wines of meane substance, and of good flavour, should be chosen to scoure the breast and lunges, and to cause one to laske.

Si vinum rubrum nimium quandoque bibatur,

Venter spatur, vox limpida turpiscatur.

This text sheweth to vs two hurts that come by ouermuch drinke of redde wine. The first is, that ouermuch drinke of redde wine maketh one collicue. The cause, as some say is. For such redde wine heateth moze then other of that sort, and is moze nutritiue. For in that that it is better, it drieth moze: and in that that it is moze nutritiue, it is moze desirously retained of nature. But yet this text may be vnderstood by ouermuch drinke of binding redde wine, which is somewhat eger, sharpe, and collicue. And concerning this, witte well, if the stomacke or the guttes be feeble in their naturall operation, that then redde or blacke wine, called hypticke, that is somewhat tarte, ought to be vsed and drunken, as they vse to do that by debilitie of stomack are laxatiue, and can hold nothing. Thus saith *Hippocrates* in the Canon *Palmeus quidem, &c.* And also *Galen* in the coment of the same. But he that wil comfort the vertue of digestion, the cleane wine of meane in substance and colour, of good and conuenient saour, and of sufficient strength, and some what hypticke, is most holesome. The second thing is, hoysennesse of the throat, the which hoysennesse, some red wines do cause & induce through their drinnesse & carthines. And this hurt cometh also by drinke of red wines that grow in the partes of *Brabant*, through their stypticitie and carthinesse: and specially this grieve chaunceth when the said wine be

be not fined. But yet they make not a man colliue. For Must that is very redde, is wont to cause the flire, by reason of his earthy dregges mingled therewithall: the which byteth and gnaweth the guttes: of which gnawing cometh the flire. And such wine should not be drunke till it be fined. For so long as it gnaweth, through the earthy dregges thereof, a byting fume is araised to the braine, which gnaweth and byteth the eyes, and maketh them redde: Such inconueniences are engendred by new unfined wines of Babylon, whether they be white or redde, through their earthynesse. The cause why this fume is mozdicative, is by reason that the wine that he cometh of, is mozdicative. For Galen saith: what so euer is dissolved from a thing, must needs be like the thing, from which it is dissolved.

Ga. in com-
mento illi-
us apho. &
qui crescūt.
&c.

Allea, nux, ruta, pira, raphanus, & tiriaca,
Hec sunt antidotum contra mortale venenum.

Garlike.

Serap. in
segre ca.
de alleo.
Au. 2 can.
capit. de al-
leo. & 3. 1.
ca. de con-
fer. a noct.
di. aquarum.
Au. 2. ca. de
cepis.

In this text are compiled five remedies against venome. The first is Garlike: which is very medicinable against such inconueniences, as are wont to be engendred of water: and specially it is holefome, if one happen to drinke naughtie corrupt water: wherefore Serapion saith, That if one eate Garlike first, and drinke corrupt water after, it shall not hurt him. Whereunto Auicen agreeth. The same operation is also in Onyons, as Auicen saith, and so Onyons may be comprehended vnder Garlike. And Auicen saith, that an Onion is subtil, piercing, and scouring; with simplicity: and openeth strongly: and it is hote in the third degree, wherefore it heateth ill waters, and letteth, that they with their coldnesse hurt not the stomake: and it maketh grosse humours pure, and tareth them lightly to issue. And therefore mixt with an Onion both greatly fortifie his subtil and piercing or entring vertue, and keepeth one from thirthinnesse, the which eating of Onions is wont to cause. This same is verified of Garlike. And Auicen saith, that after one hath

hath drunke grosse and troublous waters, he should eate garlike: for it fineth them, and maketh them lightly to descend, and letteth that they hurt not the stomache and entrailes: and that they stoppe not the veines. And garlike is good to eate before one take his iourney. And it is one of the best and most holdest things that can be, for them that come out of a cold aire, or go into it, as *Auicē* saith. And by this appeareth, that garlike is specially good for them that iourney and wander ouer diuers countries, and vse diuers drinckes, according to these verses.

Aui. 3. 1.
ca. de re-
gendo in-
ter.

Alla qui mane ieiunio sumpsit ore:
Hunc ignotum non ladit potus aquarum.
Nec diuersorum mutatio facit locorum.

Howeuer garlike (drunke with wine) is good against the stinging of venemous wormes, and bytings of serpents, which thing *Auicē* saith, that he proued: and also it is good against the byting of a madde dogge: and a plaister made of garlike, figge leaues, and conin, is good to laie to the place that is bitten with a venemous beast called *Mugal*. Also an *Omyon* as *Auicē* saith, is hole some to annoint the place that is bitten with a mad dogge, with the iuice thereof or a plaister thereof made with salt and rewe. And an *Omyon*, eaten, expelleth the hurt of venimous things. And some say, they engender in a mans stomache a moyst humour, verie hole some against the hurt of venemous things. And here is to be noted, that garlike, onyons, and also leekes, are not hole some for temperate bodies, nor hotte, and specially when they be eaten rawe. For then they nourish very litle, and ill, and they engender sharpe pickling blood: yet they make grosse humours subtile, and breake or cut clammy humours. And whē they be sodde, they lose the pickling, and yet then their vertue incisive or cutting, and subtilatiue remaineth. Wherefore when they be sodde they bee holesomer then rawe. Leekes be hote and drie, and their nourishment is naught, they hurt the eyes, and engender black melancholy blood, and cause

Aui. 2. can.
capit. de
allio.

Eating of
Leekes,

terrible

Eating of
Onions.

Eating of
Garlike.

The vse of
Nuttres.
Aui. 2. can.
capi. de
suce.

Diseases
engendred
by eating
of Nuttes.

terrible dreames: they hurt the sinowes with their pickings, and they hurt the tæthe and gummes, and cholericke and melancholy folkes shoulde not vse to eat them, and specially rawe. Onyons be hote, and they haue an earthie superfluous heate, and a watrish moistnesse, subtil, and undigested. If they be eaten rawe, they engender ill humours and corruptible putrefactions in the stomacke, and they cause ill dreames and dreadfull, and also headache. And if they be too much used they marre the memozie, and trouble the vnderstanding, and make one beside himselfe. But when they be sodde with the broth of good flesh and eaten, they cause good digestion, and their hurtfulness is diminished, and they moderate the coldnesse of meates, wherewith they be sodde: but the best is, not to vse them. Garlike is hotte, declining somewhat to humiditie, but lesse then Onyons, it is medicinable against ventosities, and eke to cough, and it maketh one to spit well, but it hurteth the sight, and breedeth headache: and it is tryacle for vplandish men. And thus the foresaide things are holeseme for them onely, that haue in them flegmatike, grosse, and clammy humours, but cholericke folkes ought to abstaine from them. The second thing is Walnuts, wherof *Auicenna* saith, that they with figs and Kely, are medicinable against all maner of venome, and of Walnuts, of Onyons, and of Salt, is made a plaister to laie to the byting of a madde dog. And this specially is vnderstood of a drye put, that is eaten before meate, in forme as is aforesaid. And wit well, that drie puttes are worse then newe and moist. For the drie are more oyle: by reason wherof they turne to choler, and engender headache, they hurt the eyes, and cause swimming in the head, and specially if they be eaten after meate, they cause the Pallie in the tongue, and prouoke one to vomite, and make blisters in ones mouth, and they that haue a cholelike stomake, ought especially to eschue drie puts, and the older they be, the worse they be. The newe puttes haue lesse of ill oyliness, and therefore they engender not the ache or swimming in the head and such like diseases, as the drie doe, and by reason of they,

slippery

slippery humiditie, they make one to haue the laste, and if they
 be a litle warmed at the fire, and eaten after dinner, they presse
 and drine downe the meate. And thus it appeareth, that newe
 puttes are more hole some for folkes in health then drie. Two kinds
of Rewe.
 The third thing is Rewe, whereof *Auicenna* saith, that it resisteth pay-
 son. And after he saith: If one feare least he should drinke pay-
 son, or be stung of a venemous beast, let him take .x. of the seed,
 with the leaues thereof, and drinke it with wine, and a putte
 stamped and mingled together. And *Aristotle* saith, that when
 the Weasell will fight with the Adder or the Mole, she eateth
 Rewe first, and by reason thereof sleeth the other: for the smell
 of Rewe is foe to payson: The eating of Rewe in the morning
 with figges and sweete Almondes, preserueth one from pay-
 son. Here is to be noted, that there be two kinds of Rewe. The
 one is Gardein Rewe, the other is wilde Rewe. The Gardein
 Rewe is better then the field Rewe. For the field Rewe is ex-
 ceeding drie. It is hote and drie in the fourth degree, wherefore
 it is hurtful to take much thereof. The Gardein Rewe, is moist,
 hote and drie, in the second and third degree. It pearreth and
 resolueeth ventositie, and specially if it be drie. For *Serapion* Serap. cap.
de ruta.
 saith, that drie Rewe of all medicines for ventosities, is the
 best, and most hole some: but moyst Rewe engendreth vento-
 sitie. Also Rewe doth vehemently quicken the sight, and speci-
 ally the iuse thereof, with the iuse of fenell and hony made in an
 oymment, or else eaten, as *Auicenna* saith. But yet for as much
 as the iuse of Rewe hath a propertie hurtfull to the eyes, it
 were best to fanne winde vpon your eyes therewith: and in no
 wise to touch your eyes with the materiall Rewe. The fourth
 thing is Peares: whereof *Auicenna* saith, that they be hole some
 against diseases that bee engendred by Gushyomes or Tode
 stoles. For Peares sodde with Gushyomes, do alay their
 hurtfulnesse, or else this text may be vnderstood by Peares A-
 romaticke, which by reason of their sweete smell, comforte
 the spirites, and so they auoyde payson. The fiftie thing
 is Radishes, whereof *Auicenna* saith, that they be hole some
Aui. i. can.
ca de ruta.
Peares.
Aui. 2. can.
ca. de piris.
Kadische
rootes.
Aui. 2. can.
ca. de rad.

against the byting of a snake: and when they be drunken with wine, they are good against the byting of the beast called *Cornu-
re*: the seede thereof is good against all venomes. And when the seed of radish is laid vpon a scorpion, it sleieth him; and the water thereof hath in that behalfe bene proued; and it is stronger then the seede, and if a scorpion bite one that hath eaten radish, it shall not hurt him. It is also very good against the choking of musthromes. And it may be said, it is good against poison, because it prouoketh one to vomite, and so by reason of vomite the stomacke is purged of ill humours.

And here is to be noted, that radish and radish rootes are like of complexion, which are vnholesome for cholericke folkes: for they engender a sharpe pricking bloud: and radish is vnholesome for the stomacke, for it maketh one to belch much, and engendreth grosse humours: and if the digestion be feeble, it engendreth rawe humours, yet it is subtile, and of a pearcing nature. And some men vse to eate radish after other meates, to comfort digestion; whereat, *Galen* marnelleth: And cunning Physicians say, that if radish be eaten after other meates, it helpeth digestion, and vnloseth the belly. But if radish be eaten before other meates, it lifteth vpward the meate; and causeth one to vomite. But it is holesome after other meates, to eate a litle quantitie of radish. Yet neuerthelesse they hurt the eyes and the head. *Rasis* saith, that radish lying long in the stomack, auoyde sleume, and the leaues thereof doe digest meate, and helpe the appetite, if they be taken in a small quantitie. The first thing is tryacle, which of euery sort is good against poison, and therefore it is good both for man and beast, as well colde as hote. And vnder the name of tryacle, the noble medicine *Hetridatis* may be comprehended, which two be like in operation. For *Anicen* of tryacle saith, ye shall vnderstand that the greatest rule in curing of poison, is to comfort naturall heate, and to labour to driue it out, as tryacle doth. And of tryacle, and the medicine *Hetridatis* together, *Anicen* saith, There be certaine medicines contrary to poison, which will not suffer poison to approach

Triacle.

Aui. 6.4.
tra. 3. ca. 1.

Aui. 6.4.
tra. 1. ca. de
med. 66.

approach neare the heart, as Triacle and Hetzibate.

Aer sit mundus, habitabilis, ac luminosus.

Nec sit infestus, nec elens fœtore cloaca.

This text declareth foure things touching the choyse of hol-
some aire. Of which the first is, that one ought to choyse a cleane
aire that is not infected with vapours. For vncleane aire doth
alter the heart after the nature of the complexion that it is min-
gled with, as Haly saith. The second thing is, one ought to
choyse a light aire: for darke aire maketh a man heauie and
dull spirited, for such aire minglith it selfe with the humours in
mans bodie, and so being troubled it runneth to the hart: of the
which, and of the humours, grosse and troublous spirites be en-
genged, the which make one lumpish and slowe. Therefore
there is nothing that maketh a man moze iocund or merry and
lesse heauie, then to walke in a faire cleare aire, or to rise early.
The third thing is, that we ought to eschew infected aire, that
is, where slaughter of people hath bene: for commonly in those
places wheras great slaughter of people hath bene, and in pla-
ces neare thereunto, follooweth great pestilence: for when we
draw in the infected aire, it infecteth the spirits in our body. The
fourth thing is, we should eschew gunges, sinkes, gutters, cha-
nels, stinking ditches, and all other particuler places that are
infected with carrenie, and places where as dead carkasses or
dead folkes bones are cast, and places where Venpe and Flax
is watered. For the aire so infected, doth infect the spirits of our
bodie, and specially hurteth the bzaine. And therefore Auiacen
saith, that as long as the aire is temperate and cleare, and no
substance contrary to mans nature mingled therewith, it cau-
seth and conserueth a mans health. And when it is changed, it
doth contrary to the operation therof: and for a moze declara-
tion of the foresaid things, wit well, that the aire in the Regi-
ment of Health is necessary two waies. First, for the refreshing
of the heart. Secondly, for the auoyding out of superfluous

Choyse of
hole some
aire.

Haly. 3. reg.
in cō. illius
cano.
Gia hec.

Aui. 2. in
doct. ca. 2.

ties, that trouble the spirite and naturall heate. For like as we see by exterior things, as the fire without fanning of the ayre is choked and quenched: so likewise we may imagine that the spirits, and naturall heat in man, had need to be nourished, conserved and attempted. The attemperance of naturall heate, is caused by drawing of the aire, and the purging thereof, is caused by expulsiō of the aire. The first is done by motion of the attraction, and the second by motion of expulsion. Therefore if we breathe in stinking and uncleane aire, it corrupteth in vs the naturall heate and spirite. Therefore the aire should be faire and cleare, without vapours and mists: it may not be troublous and cloudie, nor mixed with ill vapours. For such aire troubleth the humours, and maketh a man heauie and sadde, as is aforesaid. The open aire ought to be chosen, and not betwene walles or houses: and to speake truly, the close aire should be eschewed. Yet neuertheless in the time of pestilence, when the aire chaunceth to be infected, the close aire is to be chosen. Therefore at such seasons, it is good for vs to abide within our houses, and to keepe our windowes fast shut, lest the putrified aire should enter in. But else the open aire is best. Further in the Regiment of Health, the aire ought to be eschewed, the which is mixed with vapours of lakes and deepe pits, containing stinking waters: and of certaine hearbes, as Colewortes, Humlockes, and such like: and of trees, as fig trees, and Walnutte trees. Further, that aire is to be chosen, where in the winde bloweth from high or egall ground. And also we ought to take good heede that the aire excede not in any of his first qualities, that is to say, in heate, cold, moysture, or drought, which if it chaunce, it must be tempered by craft as much as is possible. These things, Auicē teacheth.

Aui. s. i.
do. 2. de
diuersis.

*Si tibi serotina noceat potatio vini:
Hora matutina rebibas, & eris medicina.*

This text teacheth one doctrine, the which is this, if a man
be

be diseased by drinkeing of wine ouer night, let him on the morrow afresh drinke wine againe. For either drinkeing of wine ouer night causeth drunkennesse, thirst in the morning, or else inflammation of the bodie. If it inflame the bodie, then it is right vnhole some again in the morning to drinke wine a fresh, for that were as one should laie fire to fire: but if one happen to bee drunke, and therewith parbreake a litle, then it were hole some for him to drinke wine a freshe againe in the morning. For the drinkeing of wine then againe, doth lightly cause one to vomite, whereby the stomacke is cleansed: and by reason of cleansing of the stomacke, the hurt of drunkennesse and parbreaking, goeth alway lightly, and therefore Hippocrates counselleth vs to bee drunke once a moneth, that of the drunkennesse may come vomite: which thing, preferueth vs from ill diseases of long continuance. If the drinkeing of wine ouer night doth hurt one, by reason that hee is not accustomed to drinke wine, then hee may drinke wine againe in the morning, to accustome him: and so the drinkeing of wine shall the lesse hurt him.

For as Hippocrates saith, of a customable thing cometh lesse grieve, but in case that thirstinesse in the morning doth follow on drinkeing of wine ouer eue, then to drinke water in the morning is best to cole his thirst.

And for as much as we haue spoken of hurt that cometh by drinkeing of wine, witte well, that hee that hath a feeble braine, of what so euer other condition hee be, he ought to bee well ware of drunkennesse. For to bee ofte drunke as Auicen saith, is cause of fixe inconueniences. Of which, the first is corruption of the Lpuers complexion. For wine excessively taken, commeth to the Lpuer, and resolue the heate thereof: whereby the Lpuer loseth his naturall generation of blood: and in steede of blood, it engendereth watrinesse, and causeth the Dropsie, or else it cutteth the Lpuer or the humours thereof, whereby Lepzie or woodnesse is engendered. The second thing is, the corrupting or infecting

Hippi.i.
aphorismo,
exmulo
tempore,
&c.

Aui. 2. 1.
cap. de re-
gimine a-
quæ & vi-
ni.
Sixe incon-
ueniences
engendred
of drun-
kennesse.

of

of the braines complexion, by reason that thicke and continuall fumes of the wine ascend thereto, the which dispose the hote braine to woodnesse & frenzie; and the cold to the falling Cuell, forgetfulness and Palsey. The third thing is weaknesse of the sinewes. For we see commonly that these drunkards haue the palsey in their head and other members, as well in youth as in age. The fourth thing is, diseases of the sinewes, as the crampe and palsey. For superfluous drinking of wine, oftentimes turneth to vinegar in the stomacke, which hurteth the sinewes. Also oftentimes, for fault of digestion, it turneth into indigested watriness, which doth mollifie the sinewes, and oftentimes it induceth or draweth grosse humours to the sinewes, whereby they be stretched out, or drawne together. The fifth thing is the Palsey, that the humidities of the braine, encreased by wine do engender: so that they stoppe wholly the wayes of the liuely spirits that proceed from the braine to the other members. The first thing is sodayne death, for while the drunkard snoozeth or sleepeeth, his winde pipes are closed or stopped with the abundance of Wyne or humidities thereof engendred, whereby hee is sodaynely strangled. And though the immoderate drinking of Wyne causeth the foresayde inconueniences: Yet Wyne moderately taken is wholesome diuers waies. And *Auicen* rehearseth fine boities of wine moderately drunk. The first is, that it easily conueieth the meat that is mingled with it, to all the members of the body, through the hote subtiltie, and hid conuenient propertie therof. The second thing is, it digesteth and resolueeth fleume through the heate and subtilty of his substance, and maketh it apt to awoyde out, openeth the wayes and comforteth nature to dyspue it out. The thirde is, it awoydeh red choler by vyne, and by other insensible euacuacions, as sweat and such lyke. And this is to be vnderstand of claret or white wine the which is feeble of nature, or else alayde with water: for otherwise it will increase choller, by turning it selfe into choller, and inflammation of the liuer. The fourth thing is, it causeth melancholine, the which is grosse, and moueth slowly,

Five Bounties of wine moderate-ly drunke.

slowly, easily to passe through the pipes or cunides thereof, from the Liver to the Spleene, and from the Spleene to the brain or mouth of the stomacke, and at last with the drage, to auoyd out of the bodie. And it declineth or repelleth the hurt of melancholineffe, through contrarietie of complexion, and manner of substance, in the effects thereof. For melancholy engendzeth heavinesse, faintnesse of heart, and couefousnesse: but wine engendzeth ioy, boldnesse, stoutnesse of stomacke, and liberalitie. The fift thing is, it resolueth all canles of wearinesse, except it be mixt with some other meate. For wine reuiveth the resolute spirits againe abundantly, and doth comfort naturall vertue, and taketh away or diminisheth humidities that be left or remaine in the muscles, in the sinewes of the heart, or in the ioynts. And if the bodie be dried by wearinesse, and needeth moystning, wine moystneth it quickly, so it be allayed wth water. Furthermoze, besides these things, wine hath many other good properties. For above all other things, wine is a swift and a so- daine nourisher: it comforteth the heate and naturall spirits, and heateth all the bodie, it cleareth the wit, it appeaseth anger, it driueth away heavinesse and prouoketh bodily lust. And no drinke diggesth rewe h^{is} mours so well as wine. And wine maketh one manly both in stomacke and bodie. And they that drinke no wine, are nothing in regard of these regals that drinke wine, neither in stomacke nor rozaige.

Properties
of melan-
cholic and
of wine.

*Cognis & humores melius vinum meliores.
Sesueris nigrum, corpus reddis tibi pigrum.
Vinum sit clarumq; vetus, subtile, maturum,
Ac bene limpatum saliens moderamine sumptum.*

This text declareth one doctrine of wine, and that is this the better that wine is, the better h^{is} moze it engendzeth. The cause is, for blacke wine is moze grosse and earthie then any o- ther: and therfore the spirits thereof engendzed be grosse. And Galen saith: Grosse spirits make the bodie heauy or slowe.

50 The Regiment

And further, there be seauen doctrines rehearsed touching the election of wine. The first is, wine ought to be cleare. For such wine by reason that it is subtile, engendzeth subtile and cleare spirites. The second is, it ought to be olde and not newe. For newe wine oz muste doth soner ouercome ones bzayne, and make one haue the laske, then any other of the like: it engendzeth the colicks and other accidentes, that shal be declared after, when we come to *Impedit vinum*. For we should not vnderstand, that wine ought to be olde. For such wine, as *Auicenna* saith, is as a medicine, and not as drinke. For such wine doth rather alter a temperate body to heate and brought, then nourishe it. For when it is so very olde, it receyvet againe his first naturall verdur and sharpnesse, and is then all fire, wherefore the aggregatoz writeth that it is hotte and drye in the third degre. The third lesson is, that wine ought to be subtile. For subtile wine, maketh the spirites of man subtile, and grosse wines engender grosse spirites. The fourth doctrine is, wine shoulde be rype, and not verte oz egar, for else it will deprive man of all his naturall vacuations and good health, as *Galen* saith. And therefore it is hurtfull to them that wante euacuation by vrine and all other theyr vpper members. Yet as *Galen* saith, such stipticall wine is hollesome for diseases that chaunce in the guttes. And the stipticalnesse of wine may be put away with much mingling of water. The fiftie doctrine is, that wine shoulde be alayed with water: for thereby the fumositie of the wine is putte away: and so it doth lesse ouercome the bzayne. This is of truth, if the wine be subtile, but if it be grosse, it ouercommeth the bzayne the soner, for thereby it is made subtile and moze furnishe. And of this wine, *Auicenna* vnderstand, when he said, that wine alayed with water doth soner ouercome the bzayne then cleane wine. The sixte doctrine is, wine shoulde be sprinkeling when one tasteth it, and this is one of the conditions of good wine, before saide. The seauenty doctrine is considered in the drinkers

vii. doctrines to chose wine.

Auic. 3. l. de reg. aquar. & vini.

Aggregatoz. ca. de viti.

Galen. in commento. ii. can. iii. par. reg. acutorum.

Auic. iii. l. 1. cap. de regimine aquar. & vini.

drinkers condition, and not of the wine: that is, one ought to drinke wine temperately. For wine temperately taken, sharpeneth the witte, and engendreth all the wholesome things before declared.

By all these things here expressed, we may conclude, that wine that ought to be chosen is best in the regiment of health, is meane wine equal betwene old and new, cleare, somewhat red, of good odour and flauour, of equall saueur, that is, neither eger, sharpe, nor sweete, which is not grosse nor too much subtil, and also that it be not too strong, nor too weak: that it grow not on stony and hilly ground, nor on simple plaine and earable grounds, but on high ground, lying open toward the south, in a countrey not too hotte, nor too colde. Touching the regiment of wine, concerning the ages, the rules that *Auicenn* putteth, are to be well noted. The first is, to giue children to drinke wine, is as one would lay fire to fire made of drye wood. For children bee tender and some enflamed, thzough the abundance of th:yr naturall heate, and their sinowes and h:aynes be weak and feeble. Wh:refoze wine hurteth them in many waies. But specially by quicke inflammation, by hurting of the h:ayne, by lightly pearcing of the sinowes, and abundant sumolitie. Therefore when one giueth children wine to drinke, the inflaming heate of the wine is added to the flaming heate of their bodie, which are of as small resistance, as dry stickes, reedes, or tow, is against the fire. The second rule is, that one may giue an olde man as much wine to drinke as hee can beare without hurte, that is, as much as his naturall and due appetite desireth. For like as olde h:ates and bushes that be drye and witherke, be made supple & plaine with oyling, so likewise be the olde folkes by drinking of chosen wine, as wine of *Venice*. Antient folkes are colde, and wine heateth: theyr spirit is heauie, and theyr be full of melancholy: and wine maketh them merie, and represseth melancholinesse: and commonly olde folkes sleepe ill, and wine maketh them to sleepe well. Olde folkes be disposed to opilations, and wine openeth. And like as

wine is to children most contrary, so for olde folkes it is most wholesome. The third rule is, the young folkes should drinke wine temperately, which temperately is to be understood, in a surable quantitie, and w^{ch} convenient alaying with water. And although that yong folkes are as hotte as children, yet they members be more sound, and their sinowes and bynne more stronger, whereby they may the stronger resist the hurt that cometh by drinking of wine. Many good things come by drinking of wine soberly, that is to say, the boyding of cholar, the quickening of the corpa, all might and wit, and the abundance of the subtile spirites.

Non fit acetosa cernis, sed bene clara.

De validis colla granis satis, ac veterata.

This text declareth five things, by which one may knowe good ale. The first is, that it be not solwer, for that hurteth the stomacke. A solwer thing as *Avicen* sayeth in many places, hurteth the sinowes, and the stomack is a member full of sinowes, specially about the bynne or mouth. The second thing is, that ale must be cleare: For troubled ale is a stopper, and hurteth them ouer much that haue the stone, it fatteth and enflatteth and maketh one short winded, & engendzeth much fleemie. The third thing is, that ale should be made of good cozne that is not corrupt, that is to say, of the best barley, wheate, or dates: for the better the cozne is, the better is the humoz therof engendzed. The fourth thing is, that ale ought to be well sodde: for that causeth it the better to be digested, and more amiable to be receyued of nature: and the inconueniences therof groweing, are the better bozne. For if the ale be not wel sodde, it engendzeth ventosities in the belly, ganewing, enflation, and collicke. The fifth thing is, that ale ought to be stale and well purged. For new ale engendzeth the same hurt that ale doth, the which is not wel sodde: and also doth light bzead strain the coplyon.

De qua potetur, stomachus non, inde grauetur.

Here is taught one lesson touching the vse of ale. What is, one ought to drinke it moderately, so that the stomacke be not hurt thereby, nor drunkennesse caused. For it is worse to be drunke of ale then of wine, and endureth longer: and the fumes and vapours of ale that ascend to the head are grosse, wherefore they bee not so soon resolved as they that be mounted up by wine. Whereupon it is to be noted, that in the beginning of dinner or supper, it is wholesome to drinke ale before wine: the cause is, for at the beginning of our repast or dinner, the body is hungry: so that the stomacke before we began to eate meate, was hungry, and so drinke superfluities from the members. Wherefore if we begin with wine, by reason that nature greatly desireth it, and for the great nourishment thereof, the superfluities, together with the wine bene draine off the stomack, and are conueied to the parties of the body: but nature doth not so desirously drinke ale. And also ale washeth away the humours that hang about the vnter of the stomacke. And for this cause phisicians counsaile, that when one is most hungry, he should first assay to vomite ere he eate any meate, that those superfluities y be draine together of the hungry stomacke, may be voided out, least they be mingled with the meate. Likewise he that feareth to be thirstie by superfluous drinking of water, should drinke ale: for it quencheth vnnaturall thirst.

Temporibus veris modicum prandere iuberis,

Sed calor est asis dapibus nocet immoderatis,

Autumni fructus canas, ne sint tibi luctus:

De mensa sume quantum vis tempore Bruma.

Here the authour determineth, what quantitie of meate should be eaten after the diuersitie of the foure seasons of the yeare, that is to say, in Winter or spring time, Diet after the 4. seasons of the Summer, Autumne, and winter.

Autumne, and Winter. He sayeth, that in the time of Winter, we must eate little meate. To this *Avicen* agreeth and sayeth, the reason is, because in winter mans body is not greatly given to labour and exercise, rawe humours are encreased, and specially stegmatike, which after the proportion of the season, then specially be engendred: which humours by reason of colde, are enclosed in the body, and when Winter or spring time cometh, these rawe humours gathered together, doe melte and spreade through all the body: wherefore nature is then greatly occupied in digesting of them. And therefore in Winter season, if one eate much meate, it letteth nature to digeste such stegmatike humours, and causeth them to diuerse or turne another way: For by these humours, and great quantitie of meate, nature is overpressed. And so thereby such humours shall remaine in the body undigested, and runne to some member, and there breed some disease: And therefore we ought to take good heed, that we eate not great quantitie of meate in Winter. For little meate in this season, is a speciall preservation from diseases, that then reigne, as *Avicen* saith. And this saying is of a truth, from the muddes of the ende of Winter, and not in the beginning: for the beginning of Winter is likened to Winter: wherefore then one may nourish his body as well as in Winter. And this also may be thus understood: if the body be full of humours when Winter cometh, then meate is to be given after the naturall heate and resolution, that is caused of the body: for then the cause is avoided, for which meate should be diminished. To this *Hippocrates* agreeth saying: Welles in winter and Winter, are most hotte, and sleepe most long. Therefore in those seasons, by reason that naturall heate is much, it needeth much nourishment. Secondly he sayth, that to eate much meate in Summer is hurtfull: because that then the vertue of digestion is feeble. For the spirites and naturall heate, which are the instrumentes of corporall operation, are then right feeble, sparled, and resolute by reason of the continuall heate, the which doth vehemently drive them to the parts

Avic. 1.
doct. 2. ca.
6. & 7.
doct. 4. le
reg. in
porum
cum recti
sunt.

Avic. 2.
doct. 1. ca.

rior partes: and so causeth that much meate can not well digeste. And here is to be noted, that for as much as the vehement resolution of humidities, as well substantiall, as nutritionall, of the body is great, grosser, and more meate in Summer should be eaten, if the might digestive could digest it: but because nature cannot digest much at once, we must eat a little and ofte: as *Galen* saith. In Summer we must eat manie times and little: because the body hath ofte neede, by reason of oft dissolution. And although little meate should be eaten in Summer, yet one may drinke much, by reason of the great resolution and strenght of the body: and the naturall heate of the body excedeth the moisture thereof: and manie is then more thirstie then other times. But yet then one ought to drinke lesse wine, specially if it be pure, for such wine doth some enflame, and causeth the naturall heate augmented by the ardent heate of Summer to burne: and therefore he that will drinke wine in Summer shoulde mingle it well with water: and forbear olde and strong wine. Thirdly he saith, that in Autumne we ought to beware of fruites, specially of the same season, as grapes, peaches, figges, and such lyke: or at leasse to eat but little of them, for such fruites engender blood that is apt to putrifie, by reason of humours and boyling that they make in the bodye, and specially if they be receyued into an unclean stomacke or corrupt body, which for the most parte chaunceth in Autumne. And so then, ill and filthy diseases are engendred, as the pockes and other peccilent sicknesses. And witteyth well, that in Autumne, hunger and thirst should be eschewed, and so eat much meate at one meale, as *Rasis* saith. The wine also that is drunke in earnest, should be alayed with much water that it maye moyst the body, and cole the heate. But not so superfluously alayed with water, as it is in Summer: nor to be drunke so superfluously: for by reason that nature is sicke, it is not able to weld and digeste it: and too much alaying

Galen in
canon.
& quibus
semel. &c.
Thereas
that one
ought so
eatte little
meate in
Summer.

To avoide
eating of
fruites in
Autumne.

Rasis, 3.
alm ca. de
regi. corp.
secundum
tempus.

Galen. in
cani. aph.
& quibus
semel. &c.

alaying with water, destroyeth naturall heate, and increaseth ventosities: whereby the colicke is engendred. Fourthly he sayeth, that in winter one may eate as much as he will, that is to say, more then in other seasons, after the minde of *Auicenn*. And *Galen* saith: in winter much meate leysurely should be eaten. The reason is, because the heate of our body in winter is strongest, both by reason it is congeled together, and fortified by position of his contrary: that is to say, the colenes of the aier, enuironing our bodies about. And this is verified in bigge bodies, and fleshy, and not in bare and feeble: for on such bodies, colenes of winter enuironed, doth not comfort with heate, but doth make them more feeble: for in winter as *Hippocrates* saith: bellies be hottest of nature, and sleepe most long. Whereby it appeareth, that the grosse nourishments and hardest of digestion are more holosome in winter then in other seasons, because the heate is stronger. But the wine that is drunke in winter should be as redde as a Rose, and not white, and alayed with a litle water. Here is to be noted, that although by the strength of heate, and vertue of digestion in winter, the grosse and strong meats are more holosome, yet because the season is disposed to opulations and repletions, by reason of much steame, it were holosome to vse meane meates, betwene heavy and light, grosse and subtile, as kidde, veale, mutton, pykes, perche, and creuelles. And they that vse grosse meates, as beefe, porke, venison, Goates fleshy, and such like, should eate but one meale a day, or els to vse meates laxatiue, as persely, cressis, mustard, and suchlike, and to vse great labour.

Salvia cum ruta faciunt tibi pocula tuta.

Adda rosa florem minuit potenter amorem.

Herbes
holosome
put into
drinke.

Here the auctour describeth two remedies against ill drinke. The first is sage leaves, sage put into the drinke, hindreth the hurt of it, and also it comforteth the sinowes and brayne, the which comforted, dothe the better resist the illness, that
of

of the ill drinke, ascend thereunto. The second remedie is Kew, whereof if the whole leaues be put into the drinke, the vertue of it fordoeth the malice of the drinke. And how good and wholesome Kew is agaynst payson, it hath bene declared before at *Alli, rux, ruta, &c.* And this Wirt sayeth, that to the two foresayde Herbes we may put the Rose flower. And this ought specially to be vnderstode of a redde Rose, for the swete smell and dripticalnesse therof, amendeth the malice of the drinke.

*Nauſea non poterit quemquam vexare marina,
Aurea cum vino mixta, ſi ſumpſerit illam.*

Here the Authour teacheth a remedie howe they that are not accuſtomed to paſſe the Sea, may auoyde perbraking or ſpewing. He that will paſſe the Sea, muſt a ſewe dayes before he take ſhipping, mingle the Sea water with his wine. This is a remedie for them that be rich, but if it be a poore man, then he muſt drinke ſea water, that he may eaſilier eſchue ſpewing. The reaſon here, of is, becauſe the ſea water is ſalt, and ſo with his ſaltneſſe and ſtipiticitie, that ſol owerth ſaltneſſe, it cloſeth the mouth of the ſtomacke, and thereby fordoeth ſpewing. And here is to be noted, that as Auicen ſayth, a trauailer on the Sea, ſhould not much go about to withſtand or to forbear perbraking or ſpewing, at the beginning, but to vomit vntill he thinke himſelfe well purged, for that preſerueth him from many diſeaſes, and not onely preſerueth, but alſo healeth or aluuiateth greuous and great diſeaſes, as leppy, epyſſie, palſie, coldeneſſe, and ſwelling in the ſtomacke. Thus ſayth Auicen. But in caſe that the trauailer on the ſea ſpew ſomuch, that he thereby is right greatly ſeeked, then he muſt refraine himſelfe by eating of ſtipitall and ſower fruit, as vnrype fruit, crabs, ſower pomgranates, and ſuch like, where with the mouth of the ſtomacke

A remedie
for perbraking
on the
Sea.

Auic. de
reg. acut. a-
genus in
mar.

Auic. de
diſ. 2. co. 2.

is comforted, and the humours expelled doونه: and also the stomack therewith is comforted, and the humours flowing therunto by taking of the water, are diuen away. And else we may take mustard seed dried by the fire, and drinke it with wine, or woyme wood may be eaten and drunken, or a toast wet in redolent wine is good to eat. And generally tart meates be good for trauailers on the sea, for they comfort the stomack, and prohibite vapours and fumes that would ascend into the heade, as hearbs sod in vineger, or in the iuice of sower grapes.

*Salvia, sal, vinum, piper, allia, petroselinum:
Ex his fit salsa, nisi fit commixtio falsa.*

To make a
common
sauce.

Here the author teacheth vs to make a common sauce if wee lacke a better. And five things goeth to the making of this sauce. The first is Sage, wherewith we may make sauce for a Goose, roast or sodde. For commonly a Goose or a Digge roasted, is stopped with Sage, to drie by the humidities & clamminesse of them, and also because the flesh should smell somewhat thereof: but yet after it is roasted, the sage would be cast away and not eaten. Like wise, of sage vplandish folke make a sauce to eat with a Goose: for they stampe Sage and Garlicke together, that the Sage may abate somewhat of the Garlickes saour. The second thing is, salt with wine, and this sauce is for rich and noble men. For when they want mustard, or veriuice, they put wine in a saucer, and mingle it with a little salt. The third thing is Pepper, a sauce for vplandish folks. For they mingle Pepper with Beanes, and Peason. Likewise of toasted bread, with ale or wine, and with pepper they make a blacke sauce, as it were pap, that is called pepper, & that they cast vpon their meat, flesh and fish. The fourth is garlick, wherof the vplandish people make a sauce, for they mingle soft chese and milke, and stampe garlick together, and

and so they ease it with their meat, whether it be roasted or sod, salt or fresh, and with hard egges. The first thing is Parsly, or Parsly leaues stamped with veriuice, or white wine, is made a Greene sauce to eate with roasted meate.

And here is to be noted, that sauce or sauces vary after the seasons of the yeare. For in hot seasons, it must be made of cold things, or of stuffe of little heat, and in cold seasons contrariwise. Wherefore Sommer sauce should be veriuice, eyfell, or vineger, the iuice of Lemmons, or of Pomgranates, with Rose water, and such like. And otherwhile in sauces made in sommer, one may put a little Pellitozie, or Parsly, to attemper the colonele of the foresaid things. But the matter of the competent sauces in winter is Mustard, Car-loke, Ginger, Pepper, Cinnamon Clofers, Garlick, sage, mints, pellitozy and persly: wine, water of flesh, vineger not so strong, but very neere to the nature of wine. And in meane seasons the sauces should be meane, neither too hot, nor too cold. Secondly, sauces differ by reason of the meates for which they be made: for one meate will haue one sauce, an other meate another sauce, as lordes cookes know. Sauce for mutton, beale and kid, is Greene sauce, made in sommer with vineger or veriuice, with a few spices, and without garlick, otherwhile with persly, white ginger and tosted bread with vineger. In winter the same sauce is made with many spices, and little quantitie of garlick, & of the best wine, and with a little veriuice, or with mustard: sauce for roasted beefe is made with pepper, tosted bread, broath of flesh, and grapes. And the same sauce is good in winter to eat with porke. Also porke in sommer may be eaten with vineger and persly at the beginning of dinner. But in case that the foresaid meates be baked, and specially beefe and porke: and in winter, then serue in a white onion and a smal quantitie of swete spyce beaten in powder. But in Sommer serue it in without onions, and with veriuice, or els with a few small onions. And if the pates be made of moze

Diuerse
goodsaues
for sundrie
meates.

tender flesh and lighter of digestion, then serue no Onions in therewith: but in Sommer almon milke with veruine, and a little blanch powder: and at the last ye may put thereto, an egge broken with veruine. But in winter in stead of veruine, take it ine, and moze spice, with roasted rabbets and chickens, sauce made with Cynamon, crums of bread, and with veruine in Sommer season is whole, serue, and in Winter with Wine. For roasted Porke in Winter, take of the dropping, tempered with good Wine and Onions: and in Sommer take the gréne sauce aboue named. For roasted Feasants, Pigeons, and Turtills, take none other sauce but salt. For boyled Capons, and Cokes, take of the same bzoth, with a little blanch powder. And namely in winter if they be boyled with Sage, Rose and Parsly, this is good sauce: and in Sommer the bzoth of the Capon, and a litle veruine mingled together is a wholsom saue. For fat Capons and Hens baked, serue in none other sauce, but a small quantitie of blanch powder, and at the ende the aboue named gréne sauce in Sommer, and in Winter good wine. But fish the grosser it is, the harder of digestion, the moze superfluous, and moister of nature, the moze it needeth hot saues and sharpe: and the same rule is likewise true in all maner of flesh.

Si fore vis sanus, ablué sepe manus:

Lotio post mensam tibi consert munera bina,

Mundificat palmas, & lumina reddit acuta.

Here the authour teacheth two wholsome things that cometh by washing of our hands after meat. The first is, the palmes of our hands are mundified. The second is, our sight is sharpened therby, and that is specially by accidents, for the hands be the instruments to cleanse the eyes: and it is right wholsome for them to be mundified: wherof we haue spoken befoze at *Lumina man e mundant.*

PANIS

*Panis non calidus, nec sit nimis inmeteratus,
Sed fermentatus, oculatus, sit coctus.
Modice salitus, frugibus validis sit electus,
Non comedas crustam, coleram quia gignit adustam.
Panis salsatus, fermentatus, bene coctus.
Purus sit sanus, quia non ita sit tibi vanus.*

In this text two things are touched oꝝ remembꝛed concerning the choyle of bꝛead. The first is heate. Foꝝ bꝛead ought not to be eaten hot. Hot bꝛead as Auicē saith, is not conuenient foꝝ mans nature: and bꝛead that cometh hot from the Ouen is vnholosome.

The reason is, because it stoppeth much. And againe after he saith: That hot bꝛead causeth thirstinesse, by reason that it is hot: and it swimmeth in the stomake by reason of his vaporous humiditie: and it is of quicke digestion, and descendeth stoutly downe. And although that hot bꝛead in the Regiment of Health be vnholosome to eate: yet the smell thereof is right holosome, foꝝ it relceuerh one in a sound: and it is possible, that some folks may line by the smell of new bꝛead. The second thing is, we ought not to eate bꝛead that is very stale, oꝝ mouldie: foꝝ such bꝛead is vnholosome foꝝ the nourishment of mans nature: foꝝ it dyeth the bodie, and engendꝛeth melancholy humours: whereupon it followeth, that bꝛead should not be too new noꝝ too stale, but a day olde. further this text declareth fve pꝛoprieties of good bꝛead. The first is, it must be well leuened, as Galen saith: The best bꝛead of digestion, is it that is well leuened, and baked in an Ouen that is heat with moderate fire. And againe he saith, Unleuened bꝛead is holosome foꝝ no bodie. And after the minde of Auicē, Bꝛead made with little Leuen nourisheth much, but the nourishment thereof is a stopper, except they eate it that labour much. The second thing is, that bꝛead ought to be

Ga 1. ali-
mentorū,
ca 2.
Five pꝛo-
prieties of
good bꝛead
Auicē. car.
c. de pan e.

light, for thereby it is knowen, that the clammyneſſe thereof is gone. Yet neuertheleſſe this bread, after the minde of *Auicen*, is the ſwift enterer, and of leſſe and worſe nourishment, as bread that is made of ſuch bzanne. The third thing is, that bread ought to be well baked: for bread y^e is ill baked, is ill of digeſtion, & ingendzeth græſe in the ſtomake. And *Auicen* ſaith, that bread ill baked nourisheth very much, but the nourishment cauſeth opilations, except they laboꝝ much that eate it. And bread baked on a ſtone or in a pan, is of the ſame faſhion: for it is neuer well baked within. The fourth thing is, that bread ought to be ſeparately ſalted. For bread ouer ſwæte is a ſtopper, & bread ouer ſalted is a dyer. But bread moderately ſalted nourisheth beſt, ſo that it haue the other conditions. The fifth thing is, y^e bread ſhuld be made of the beſt graine: that is to ſay, of the beſt wheate. Moreover the Authour in this text warneth vs to be ware of cruſts eating, for they engender abuſt choloz, or melancholy humoꝝ, by reaſon that they be burned and drie, and therefore great eſtates, the which be colericke of nature, cauſe the cruſts aboue and beneath to be chipped away, wherfoꝝ the pith or crum ſhould be choſen, the which is of a greater nourishment then the cruſt. Yet notwithstanding, the cruſts are holeſome for them that be whole, and haue their ſtomake moiſte, and deſire to be leane, but they muſt eate them after they haue dined. For they enforſe the meate to diſcend downe, and comfozt the mouth of the ſtomacke. Further, in the two laſt verſes is ſhewed, that good bread ought to haue theſe ſiue conditions, that is to ſay, it muſt be well ſalted, leuened, well baked, made of good cleane coꝝne that is ripe gathered, bound vp in ſheafe, & houſed in due ſeaſon. And here is to be noted, that if one deſire to nourish his body, he muſt haue his bread made of pure flower, the bzanne cleane taken out, and he that deſireth to be leaner, muſt leaue ſome bzanne therein. For bzanne nourisheth but little and enliſeth the belly,

belly, and flower both contrarie wise.

Est caro porcina sine vino peior ouina.

Sitribus vinatunc est cibus & medicina.

Here in this text the Authour compareth porke with mutton. If porke be eaten without wine it is not so hol- some as mutton, but if porke be eaten with wine, it nour- isheth best, and is medicinable, for it moistneth much. And this is to be vnderstood specially of roasted pigs and bzawne, well dight. And here is to be noted, that porke salted or bzied in the smoke, such as men in the countrey vse, called Bacon, is in no manner wise so holsome as mutton, whe- ther it be eaten with wine or no, but it is vnderstood by ro- sted porke, or pig, or bzawne, as is befoze said.

Ilia porcorum bona sunt, mala sunt reliquorum.

Here the Authour saith, that hog tripes be better then of other beasts. The reason is, because we eat few entrails except they be full of bloud, and of very fat beasts, as hogs be. For onely hogs bloud, through the similitude of com- plexion to mans nature, is bloud of which the bowels be filled. And likewise hogges be sooner fat then any other beasts. Therefore we eat rather the tripes and chitterlings of an hog, then of other beasts.

Impedit urinam mustum, soluit cito ventrem.

Epatis infrazim, splenis, generatq; lapillum.

Here the Authour sheweth 5. inconueniences, that bzied of drinking of new wine or muste. The first is, that muste letteth the bzine: and this may be vnderstood two waies. First by reason that muste is thick and grosse, it minglith with the bzegs, and so stoppeth the liuer and the raynes, so that the bzine cannot easily haue course. Secondly, it letteth the

the brine to haue due course, as renish must doth, and certaine other subtiler wines likewise. For there is some renish must, of the which the lies are mozdicant or biting: and while it runneth into the bladder, the earthy lies thereof do bite and picke the bladder, and constraîne one to pisse contrarie to the due order and manner that he was wont to doo. The second is, it loseth the belly, by reason that it scoureth the entrales, and through sharpenesse of the lies it pricketh the guts, and causeth the ozdures to auoide out: first by reason that the Lies bee mozdicature. Secondly through ventositie, which such Wine causeth. And thirdly by reason that it maketh the guts slipperie, by way of vndigestiblenesse and grasse of the stomacke. Wherefore the stomake loseth and openeth the wayes that were shut. The third inconuenience is, the muste hurteth the good complexion of the liuer: For it stoppeth the liuer through much mingling of the lies: and causeth a disease in the liuer called *Dysenteria* through swelling, whereby the liuer is enfebled. Thus saith *Auicen*. And thus it ingentzeth all ill colour, and all diseases of the liuer, that is to say, spices of the dzopsie. The fourth inconuenience is, that must hurteth the splene and the disposition thereof, through the same cause that it doth the liuer, for it stoppeth the splene, and so causeth it to be hard. The fift hurt is, that must engentzeth the stone: and specially that is in the reins, which is ruddie, and lightly frangible, by reason of opilation, that it causeth through the grosse substance thereof. And this is certaine, if the muste be of very sweete wines, whose lies be nothing biting or sharpe. For must that hath sharpe and biting lies, pserueth a man from the stone, for it maketh one to pisse often: like as some renish muste doth, that causeth sand or grauell to be seene in the brine: the which doth often pzeuoke one to make water: which often making water washeth away the small grauell, that cloyeth to the
mans

Au 2. l. ca.
de re. aquae
& vini.

mans reines, and so be auoydeth it.

Potus aque sumptus, sit edenti valde nocuus.

Infrigidat stomachum, cibum nititur fore crudum.

Here are declared two hurts that come by dzinking of water. The first is, dzinking of water hurteth ones stomake that eateth: by reason that water coleteth & loseth the stomake, & specially it bestroepeth the appetite. The second hurt is, dzinking of water with meate letteth digestion, soz it maketh the meate that is then eaten to be rawish, after the minde of Auicen. For as Auicen saith, much water should not be dzunke after meate. For it deuideth the stomake and the meate, and causeth it to swim in the stomake. And he saith: that when nature both digest meate & that sufficient quantitie of water be mingled therewith, then if we dzinke more water after that, it letteth verie much the digestion that was begun. And againe Auicen saith: that dzinking of water should be eschewed, except it be to helpe the meate downe, when it sticketh or discendeth slowly. But with meate water should neuer be taken ordered. Auerroys in his comment sheweth the reason, and saith, To dzinke water vpon meate, maketh the stomake colder it be thorough hot: and maketh the meate rawish, and also it causeth the meate to swim in the stomake: and will not let it sticke fast there as it should conveniently digest. The operation of the stomake is, to make a good mixture of things receiued therein, and to digest them well. That done, there followeth an ordinarie and a naturall separation of pure and vnpure things. And as a great quantitie of water put in a pot maketh the softning of the meate therein: so likewise it chanceth in the stomake, by dzinking of much water. But to dzinke a little quantitie of water without meate, before it discend downe into the stomake, is not forbidden but allowed, especially if one be very thirstie: for a

Hurts that come by drinking of water.

Auic. 3. l. cap de regimine cinis quod comeditur.

Auic. ca. de reg. aquar. &c.

Auicen. 2. can. tract. 1. cap. 4. vini.

little quantitie of cold water, taken after the foresaid manner easeth the stomacke, and quenbeth the thirst. The coloneile of the water enforseth the heate of mans bodie to descend, to the very bottome of the stomacke, and so fortifieth the digestion thereof. Thus saith Auicen. But witteth well, that though water be moze conuenient to quench thirst then wine: yet wine for a mans health is moze holosome then water. And though water vniuersally quench thirst better then wine because it is cold and moist, yet to make naturall and good commixtion of meates, and to conuey them to the extream parts of mans bodie, wine is better then water. For wine through his subtile substance and operation, mingleth it selfe better with meate then water doth, and nature delighteth moze in wine then in water: therefore the members draw wine moze sower vnto them, mingling it with the meate. The mixing in this manner, is as a boyling or sathing of things together, which is greatly holpe by the heate of the wine: coloneile of the water letteth it. So then it appeareth, that wine in mingling with meate, and dilating of the same, is better then water. For wine, by reason that it is subtile of substance, and of a vertuous heate, it is a maruailous pearcer. And so it followeth that wine dilateth or spredeeth moze then water, wherein is no vertuous heate, nor substance of aire nor fire. Further, water is not so holosome to drinke as wine is: for water hindreth the nourishment of the body, by reason that it nourisheth little or nothing at all: So that the moze watrish that the meate is, the lesse it nourisheth. Wherefore it is very holosome to drinke wine with our meate. For wine is a great and a speciall nourishment, and restorative, & nourisheth swiftly, as it is afoze said. Further ye shal vnderstand that to drinke water with meate is onely hurtfull, but also in many other causes which are declared by Auicen. first it is vnholosome for a man to drinke fasting, for it pearceth into the bodie

Auicenu. 2. 1.
ca. de re. a-
qua & vini.

body by al the pꝛincipall members thereof, and it destroyeth the naturall heate. This is of tenth, if one that is truly fasting dzinke it. But if a dzunken man dzinke it fasting, it doth not greatly hurte him: soꝛ a dzunkard fasting is not utterly fasting, his stomacke is not vacant, but some what remaineth of the other daies ingurging. And h̄ dzinking of water in the morning doth wash the stomacke and represseth the vapors & fumes, and dispolet̄h it to rectue new sustenance. The second hurt is, to dzinke water after great labor & trauell, and likewise after the fleshy act be twaine man and woman, soꝛ then the pores of the body be very open, whereby the water entreth into the bottome of the members, and moztifieth the naturall heate, which heate also after the fleshy act is weakened. The third inconvenience is, to dzinke water after baining, specially if one bayne him fasting: soꝛ then the cundits and passages of the booy be very open: wherefoꝛe the water entring into them hurteth much, as is afoꝛe said. And Auicen 56 it is to be feared, least dzinking of water fasting, after baining, and after carnall copulation, should corrupt & complexion, and breede the dropsie. Fourthly, it is hurtfull to dzinke cold water to quench seined thirst in the night, as it chanseth to surfetters & dzunkards. Foꝛ by dzinking cold water, the resolution and digestion of the salt humour is prohibited. But in case that one be so exceeding thirsty, that neither the colones of bꝛeathing noꝛ washing of his mouth with cold water can suffice, then let him dzinke cold water out of a cup that hath a narrow mouth, oꝛ supping, that the water may moꝛe slowly come vnto the bzimme of the stomacke, soꝛ so it shall best quench his thirst, and lesse therof shal be dzunk, & the it shal not utterly destroy digestiō. Fifthly it is general il foꝛ whole folks to dzink much cold water, soꝛ it quengeth natural heat, it grēueth h̄ bzest, & marreth the appetite of the stomacke, and is very hurtfull to all the vniuersall members. Yet neuerthelesse water yis temperately

Auicen 56
quarti. su-
ma. 2. ca.
vltima.

cold, both sometime per accident, sturre one to haue an appetite, and maketh the stomack strong, in helping, opening, and cleansing the wayes thereof.

Sunt nutritina multum carnes vitulina.

Here the Authour saith, that Veale nourisheth very much. And thus Auicenna affirmeth, saying, that meate that conserueth health, must be such as the flesh is. For they are of like nature, and very apt to be conuerted into blood: and specially Kid, yong sucking Calues, and yearling lams. And Galen saith, that roasted veale of fire or eight weekes olde, is moze holosome thenutton, and it is soone digested, and nourisheth very much. And of these fleshes we haue spoken befoze.

Gal.
Ali.
The best
Veale.

*Sunt bona gallina, capo, turtur, farna, columba,
Quiscula vel mernula, phasianus, ethigoneta,
Perdix, frigillus, orex, tremulus, amarellus.*

Here the Authour sheweth what wild foule are most holosome to eate to nourish mans nature. The number of them is 14. The first is a hen, the which is very holosome to eate. Haly, Auenzoarre, & Mesue say, that the best flesh of poultrie, is of a henne that neuer laide, and of a cocke that neuer trode henne. For they without superfluitie are soone turned into blood, their proprietie is to temper mans complexion, and their broth is the best medicine that can be for Lepers. As Galen saith, that the flesh of yong pullets augmenteth intellection, & cleareth the voyce, and increaseth the seede of generation. The second is a Capor, the flesh whereof *Consiliator* numbred among the holosome fleshes. And these fleshes with the other alsoe layde, the stomacke of his proprietie doth digest. The third is a Turtill, which also nourisheth well, and engendzeth good blood,

The best
foule to
eate.

Gal. cun.
de gallinis
& gal. Con-
siliator. 18.
quest.

blood: wherefoze Avicen saith. There is no foules flesh bet-
 ter then a Turtles or Hennes, nor moze subtile, but yet
 they nourish not so much as the Partridge. The fourth af-
 ter the opinion of some is a Stare. This bird should be ea-
 ten yong. Some other call this foule Scarna: the which Ra-
 fis prayseth aboue all other foules, saying: A Sterlings
 flesh is lightest of all other foules, and wholsome for them
 that will keepe a slender dyete, and by this may be under-
 stood a greater foule, as a gray Gose, whereof the flesh is
 right commendable, and specially when it is yong. And on
 this wise Almanf, vnderstandeth, preferring this flesh be-
 foze other. Or else by a Stare may be vnderstand certaine
 small Partridges: whereof Peoples seemeth to vnderstand,
 where he sayth to the Jewes: Likewise Stares are vn-
 wholsome for our king: for they constrain and indurate
 the bellie. And this propriette some ascribe vnto Partrid-
 ges. For their flesh, as Rafis sayth, doth bind the belly. The
 fifth is a Doue, whereof the flesh is cholericke. Which, as
 Rafis sayth, is exceeding hot: the which ingendzeth blood
 feruently hot: and lightly engendzeth the Ague. And ther-
 foze Pigeons be better baked with sower grapes, then ro-
 sted. For by the sower grapes, the heate ingendzed in the
 blood is alaid. And the yong pignons ready to flie, be most
 wholsome to eate, for such be of light digestion, and of bet-
 ter humour. For the yong pignons, not yet able to flie, are
 superfluously hot, and moyst: whereby they ingender grosse
 humours, as Avicen sayth. But old pignons, for their ouer
 great heat brought, and difficultie of digestion, are to be es-
 chewed. And likewise old Turtles. The first is a Quaille.
 Some doctozs say, that a Quaille is of light substance, and
 engendzeth good blood: it is very holtsome for whole folke,
 after the mind of Isaac, Quailles are are worse then any o-
 ther wilde foules: nor they are not to be prayled, neither
 for their nourishment, nor for digestio. For through eating
 of their flesh the cramp is to be feared, as Avicen saith. And

Aui. 2. can.
 cap. de cane.

Rafis 3.
 alin.

Aui. 2. can.
 cap. de co-
 lumbis.

70 The Regiment

Au. 2. can.
ca. de cor.

he saith the reason is in the substance of their flesh, that they engender the crampe. And for this cause French men bake and eate Quails with soft buttery chese. Yet by the Quaille may be vnderstande an other birde, a little more then the foresayde Partridge, of the same colour with red fete and bill, of a delicious saour. And on this wise Rasis taketh a Quaille, when he preferreth the flesh therof aboue the flesh of a Stare, and all other foules. The seuenth is an Owl: which likewise should be eaten yong. The eight is a Pheasant: which of all Pheasants is numbred for one the best fleshes. For flesh of that foule is most wholsom for mans nature: and it is meate for Princes & great estates. Consiliator sayth, that the wilde Pheasant is both best for health and strength. And also peraduenture vniuersally, for as much as they be very like vnto henns, and well neare of the same shape. And they be dyer of ayre and of feeding, and larger of exercise. The ninth is a Woodcocke, the flesh of this bird is specially wholsom. The tenth is a partridge, whose flesh, as Auicen saith, is subtil, and a great fatter, it scoureth away the dyspsie, and comforteth the stomacke, and also augmenteth carnall lust: yet neuertheless it is a binder. And this flesh Galen preferreth aboue all other. And it is sayd, that customable eating of this flesh, comforteth the memoire. The eleuenth is a Kuddocke, called Robin redbreast, it eateth Grapes, & flesh swiftly as a Stare doth, but it nourisheth better then a Stare doth, and they haunt much about the vines, and they be drunke by eating of Grapes, & they be best in season to eate about Halontide. The twelfth is Orey, which as some say is a Pheasant hen, and as some say, a Poyse hen: whether it be a Pheasant hen, or a Poyse hen, the flesh is of good nourishment. The thirteenth is a bird called Tremulus, which bird commonly abydeth neare the sea coast, and is lesse in quantity then a hen, and russet of colour, it crieth loud, and fleeth swiftly, & when it plumeth vpon the earth the taile waggeth still, and ther-

fore

Au. 2. can.
ca. de cubi-
gine.
Gal. 3. a-
lim. ca. 1.
Et 1. de in-
genien ca. 2

foze is called Tremulus, and vpon the head groweth long feathers. It is not the same bird the which is vulgarly called a Wagtaile. The fourteenth & last is, Amarillus, which also is a water foule, like vnto a ducke, but it is lesse. And to speake generally, among foules to eate, they be best praised, that be swifter in flight. And as the flesh of the foze saide foules are of a commendable nourishment, and of easie digestion: so likewise the flesh of some foules is of a discommendable nourishment, and hard to digest, and of vncgall complexion, as the flesh of Geese, Peacocks and Gallards, and vniuersally of all foules that haue long neckes, long bills, and liue vpon the water. And so is the flesh of sparrows, which are exceeding hot, and vntemperate, and stirreth to bodily lust. But touching the election of foules flesh, ye shall vnderstand, that their naturall nourishing must be considered, that is, whether they be restorative, light of digestion, light of substance, or of subtil operation, and consider their diuerse properties to praise them. Wherefoze Galen beholding the easie alteration and subtiltie of Partridges flesh, preferreth them. Vnto Rasis with Isaac considering the subtiltie and lightnesse of the Stare, prayseth that best. Isaac also after the diuerse intentions of wild foules flesh prayseth diuerse. Auicen commendeth the Turtles flesh aboue other, eyther hauing respect to the propertie, wherby it strengthneth and comforteth a mans vnderstanding, or else in the Countrey of Araby, where Auicen was bozne, Turtles are better then in other Countries. Further witteth well, that the flesh of foules is moze whole some, then of foure legged beasts, for them that forsake labour, and giue them to study and contemplation, for it is sooner digested, as Galen sayth: yet this flesh of foules is sooner digested then of beasts, and specially of Partridges, which ingendzeth cleane and pure blood, that is disposed to augment, and to sharpe the operations of the braine, the which is mans vnderstanding, cogitation and memorie.

Galen. 3.
alimētis

*Si pisces molles sunt, magno corpore tolles,
Si pisces duri, parui sunt plus valituri.*

This text teacheth vs two knowledges touching the choise of fish. For either fish is hard or soft: if it be soft, then the elder is the better. The reason is, for softnesse cometh of humiditie, the which is moze digested in old fish then in yong: and so when such fishes be yong, they ingender much moze steame then when they be old. And so it appeareth, that an olde Ele is wholesomer then a yong, as some say. But if such fish be hard, then it is wholesomer yong, that is to say, it is sower digested, as pykes and perches be, for the hardnesse resisteth digestion. For Auicen sayth, Of hard fishes take the smallest: and of soft fishes, choise the greatest.

Aui. 2. can.
de pisci.

*Lucius, & e preca, lax aula, & albica, tinca,
Gurnus, plagicia, cum carpa, golbio, trutta.*

Here are rehearsed tenne sortes of fishes that be very wholesome for mans bodie. The first is a Pike, called the tyran of fishes. For he not onely deuoureth fishes of other kinde, but also of his owne kinde. On whom these verses were made.

*Lucius est piscis rex & tyrannus aquarum,
A quo non differt Lucius iste parum.*

The fish of Pike is hard, and a Pike is swift in swimming. The second is a Perch deriued of this verbe *Parco*, *pardis*, to forbeare, or to spare, by a cleane contrary sense, for a Perch spareth no fish, but woundeth other fishes with his finnes on his backe, nor a Pyke dare not adventure vpon a Perch, but as Albertus sayth, there is a naturall amitie, betweene

betwene the pearch and the pike. For if the pike bee once hurt of another fish, he is healed with great difficulty. And when he is hurt, he goeth vnto the pearch, the which seeing him hurt, toucheth and sucketh his wound, & so the pike is healed again. And the pearch is likewise an hard fish. The third is a sea fish, called a sold, which is a speciall good fish. The fourth is a whiting. The fift is a tēch, which is a fresh water fish, and the skin thereof is slipperie and slimy, and so ne what black, & the meate therof is hard. When soeuer one will dresse a pike, a pearch, or a tēch, he must take the same away. The sixt is *Gurnus*, which is a sea fish. This fish is as great in quantitie as a mans middle finger, the which is eaten with the head and finnes. The seauenth is a playce. The eight is a carpe, a fresh water fish, the which is much slimie: but great estates haue them sod in wine, and so the slimines is done away. The ninth is a rockette, a sea fish, and it is a fish of hard meate and hol- some. Some other texts haue *gonio* that is a goion, which is a very holosome fish. The tenth is a troute, the which in eating is like samon, and yet it is no samon, it is long & not grosse, it is taken in great riuers, & will suffer it selfe to be rubbed and clawed being in the water, and so it is taken, and thereof pasties bee made with spices, and it is a right deinty fish. And touching the choise of fish ye shall first vnderstand, that fish if it be compared to flesh, is of lesse nourishment, and is lighter of digestion, and the nourishment thereof is full of flegmatike superfluities, colde and moyst, and they be hardly digested, and abyde long in the stomacke. And by reason that the stomacke labourerh in digesting them, and that otherwhile they be corrupted in the stomacke, they reteine a certaine putrified quality, and engender thirstines. And surely the nourishment of holosome flesh is better then fish. Secondly witte th well, y sea fish is better in the Regiment of Health, then other of the same sort, that is taken in fresh water. For their nourishment is

Conditions
of good
fish.

not so superfluous, and yet is moze nere to the nature of flesh. But because sea fish is harder then other of the same sort that is taken in fresh water, therefore it is of moze difficulty in digestion & of moze pure nourishment. Yet notwithstanding, fresh water fish is moze bosome for sick folks, by reason of their feeble digestion. Thirdly, fish as wel of salt water as fresh, should be chosen, the which when it is dyessed is white and not clammy, that is, byttle & not very grosse, it must haue a good saour, that doth not sone putrifie, & of a good colour, nor it may not be byed in lakes or ponds, nor in filthie places, nor in water wherin groweth ill weeds. And they ought not to be too old nor too yong, they should be swift of moving, and of small clamminess. And if it be sea fish, we must chose such as is taken in waters a good way from the sea, and such as haue the other aforesaid conditions. And the moze haly that fish is, & better it is, and it is likewise vnderstood by the fins: for many fins and scales betoken the purenes of the fishes substance. Also among sea fish, they be best that be byed in the deepest water, the which ebbeth and floweth. And therefore the fish that is taken in the North sea, that is moze surging, and moze tempestuous, and moze swift in ebbing and flowing, is better then the fish that is taken in the dead or the South sea. And ye shall likewise vnderstand of fresh water fish. For fish byed in deepe water is better then other of the same sort byed in shallow waters and little byokes. And by this may sufficiently bee knownen which fish should be chosen. For bestiall fish, as the sea swine, dog fish & dolphin are vnholsome in the Regiment of Health, for they be hard of digestion, and of superfluous humours. For in meate of the foresaid fishes, the aboue numbred conditions appeare not, as whitenesse, subtiltie, and such other. And if those fishes and such like chance to be eaten, they should not be sood so sone as they be taken, but they should be kept a few dayes after, til time the meate of them mollifie

ke and ware tender, without corrupting of their substance. And also the foresaid fishes be better a little cozned with salt then fresh or vtterly salt. And among all sea fish, the foresaid conditions considered, the Rochet and Gurnarde seeme to be most holosome: for their meate and substance is most pure, and next to them is a Blayce and a Sole. But the meate of those two is moze clammie, lesse frangible, lesse white, moze grosse, and lesse subtil: For the saour or smell is not so delicious, and perchance the whyting is moze commendable then the rochet. It is not so clammye as a blayce and a sole, and the meate thereof is frangible inough, but the relish, smell, colour, purenesse of substance, and mobility considered, it is not so good as a rochet and Gurnard: and likewise yee shall vnderstand of herring, and the fish called *Morua*, being yong inough, draweth neare the foresaid fishes in goodnesse, so that it haue the aboue sayd conditions, yet it is grosser and moze clammy then the foresaid fishes. But salmon, turbut and Wakerell, bee not so good: for they be much grosse, moze clammy, hard of digestion, and fuller of superfluity. Wherefore they be onely holosome for labourers and yong folks of strong complexion, and they clammynesse, grossenes, and coldenesse may be taken away with certaine sauces. Among fresh water fish (the foresayde conditions considered) the pearch and pike are the best, so that they be fat: and next to them are the vendosses, and then lopfers. And though the pearch be moze skaly then the foresaid fishes: yet the meate thereof is as white, frangible, and subtile, as the pike and carpe, and it is oft found in ponds. And vniuersally, the best fresh water fish of the same sort, is it that is taken in water that is stony in the bottome, running Southward, deape, and labouring much, whereunto runneth no oydurs of the Cities: and wherein no wades grow. Creueses both of the sea and riuers are much nutritiue, nor they donot lightly corrupt the stomacke: but they be hard of

Eating of
fish good
and bad.

digestion. Furthermore, note that fresh fish doth moyst the body, and engendze th milke and seed of generation: and is very holosome for colericke folks. And after great trauail or much labour we should not eate fish, for then it soone corrupteth in the stomacke. And they that haue a weake stomake or ful of il humors, ought to beware of eating of fish. Moreover, grosse fish coyned with a little salt, is better then fresh fish. And fish of long time salting is vnholosome. Also fish and flesh together should not be eaten: nor fish & white meates: nor fish should not be eaten after other meates. Also fish a little salted, & a smal quantity is holosome: it stirreth vp the appetite, and fortifieth it if one haue an appetite thereto.

Vocibus anguillæ prænæ sunt, si comedantur.

Qui physicam non ignorant hæc testificantur.

Casus, anguilla nimis obsunt si comedantur.

Ni sæpe bibas, & rebibendo bibas.

The Authoꝝ saith here, that the peeke is an vnholosome fish, and specially it hurteth the voyce. And this he pꝛoueth by the saying of phisitions, & studēt of natural philosophy. The reason is, because an peeke is a slippery fish, clammy, & specially a stopper: and it wanteth much of the conditions of good fish before spoken. And this that is sayd by an peeke, may be vnderstood of lampreys: although lampreyes be a little holsumer then peeke, and lesse ieopardous for that they be not so clammy and grosse as peeke be. And though these fishes be delicious in taste, yet they be very peryllous: for theyꝝ generation in the water, is like the generation of serpents on the earth, wherefoze it is to be doubted lest they be venemous, and therefore the heades and tayles, in which the venim is woont to be, and likewise the string within, should in no wise be eaten. Also it is good to plunge them alīue in good wine, to take away theyꝝ clamminesse, and let them lye still therein till they be dead, and then let them be dight with Valentine made of the

beff

best spyes, as great estates cokes are wont to do: yet it is good to perboyle them twise befoze in wine and water, and that booth done away, to seeth them throughe, & to make galentine for them, or else to bake the, or frie them in green sauce with strong spices, and a little good wine in winter, and in sommer to dresse them with a little wine, veruice, and vineger, but he that can sozbeare these two fishes doth best. Further the text sayth, that these & Eles do hurt much, if they be eaten. And this is to be vnderstand, if ye eat great quantity thereof. The cause of cheese is befoze shewed at Persica poma, &c. and of Eles here now befoze. It foloweth in the text, that if those things be taken with oft drinke of wine, their hurtfulness is amended: and this should not be vnderstand of subtil and pearcing wine, nor of wine that is giuen in way of drinke conductiue, for such wine should not be giuen vpon meate, the which meate engendzeth ill humours when it is eaten: nor befoze, nor after it is digested, as Auicen sayth. For then such wine induceth great hurt, for it causeth ill humours that are engendzed of that drinke, to enter into the extreme partes of the bodie: which peradventure were not able to enter without helpe and leading of the wine. But this is to be vnderstand of strong wine, not greatly pearcing, oft and in small quantity giuen, to the intent to mire the meat togiether: For such wine doth alay the malice of the meat, and comfozteth digestion, and directeth the flegmatike colde humours, wherefoze it helpeth the digestion of Cheese and Eles, which are of ill digestion.

Au. 3. aca.
de ro. aqua.
& vini.

*Inter prandendum sit saepe parumque bibendum,
Si sumas onum, molle sit atque nonum.*

Here the author teacheth two things. The first is, that one at dinner and supper should eat well, and drinke oft, and a little at once, & not to do as a brute beaft doth, that eateth

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his fill of meate, and dzinketh afterwarde. For the better the dzinke is mingled with y^e meat, the sooner the meat is molliſied, and the moze capable of digeſtion. And here is to be noted, that there is thre maner of dzinkings. The firſt is it that mingleth the meat together. The ſecond is it that dilateth. The third is it that quengeth the thirſt. The firſt that we ſpake of is to be vnderſtand of dzink mingled with our meate, though we be not thirſty. Thus we ought to dzinke, even as we haue eaten a little. For except a better reaſon, I ſay we may not abide till the meates end, nor till we be a thirſt. And this maner of dzinking is ſpecially good for them that ſed on meate that is actually dry: as appeareth by ſick ſolks, that eat dry bread. But ſuch as be in good temper, ſhould not dzinke to quench theyr thirſt tyll the meates end: for then cometh the true thirſt, by reaſon the meat is hot and dry. It is not very reaſonable, y^e thirſt and hunger ſhould aſſaile vs both together, for they are of contrary appetite. And thus one ſhould dzinke after as the thirſt is moze or leſſe. Dzinking dilatative is moſt convenient after the firſt digeſtion regularly, & a little before we take other meat. And this maner of dzinking is holſome, when the meates before taken be groſſe in ſubſtance: nor thus to dzinke, we may not tarry till we be thirſty. For this dzinking prepareth the ſtomacke to receyue other meat, & cauſeth the meat that is digeſted to depart from the ſtomacke to the liuer: nor this dzinking ſhould not be in great quantitie, to the end it may be ſone digeſted. For before it be digeſted, it goeth not to the lyuer: and this is of truth, except ſuch dzinke dilatative be water, in which one muſt not tarry till digeſtion, before it come to the lyuer. But regularly convenient dzinke dilatative, or permittive, ought to be wine, ale, beere, perry, or ſuch ſuch lyke, but wine is beſt. Secondly, the groſſer, drier, and colder the meat is, the ſtronger the dzinke permittive & dilatative ſhould be. And contrarywiſe, the hotter, ſubtiller, & moſſter the meat is, the weaker the dzinke

Drinke permissive and dilative shuld be. And the moze subtil, hot, and digestible the meat is, the weaker the drinke or wine ought to be. Wherefore one ought to drinke stronger wine with beere, then with chickens, and stronger wine with fish then with flesh. The second doctrine is, that if we will eat an egge, it must be ere roasted and new. The cause thereof is befoze thewed.

*Pisa que laudare decrevimus ac reprobare,
Pellibus ablatis sunt bona pulsa satis,
Sunt inflatima cum pellibus atque nociva.*

Here the author sayth, that peason some way be holosome, and some way unholosome. They be holosome to eat when the huskes be taken away, for if they be eaten in the huskes, they enflate. And therefore it is not artificiaall to eat them in the huskes, for the nature of that within, and the husks disagree. The one laboereth to be loosed, and to go out: the other withstandeth and bindeeth, as Isaac sayth. Wherefore they cause rumbling, gnawing, and inflation in the belly. And peason do not this alonely, but also all pulse, as beants, chiches, chestons, and such like, and specially such as have much huske, as beanes, & blacke rice. Also the huske of them all nourisheth worse then the pith within. And here is to be noted, & there is a maner of white round peason, wherof the cob is very small and thin: and one may eat these peason with the husk moze surely then other, although it were better to hull them. And albeit that the reason aforesayd is true, touching all pulse, yet ye shall understand, that & huls of grene pulse is lesse, and lesse diuersitie is betwene the huskes and the pith within, and moze easie to digest. And therefore some say they be moze holosome for folks in health: but it is not so, for grene pulse is of great superfluitie and corruptible substance, wherefore they be lesse holosome for whole folkes. And note this for a truth, that dry pulse is the
better

utter huske be taken away, is moze wholesome then gréne, but gréne is better then dry unhusked. Further, the substance of all pulke is inflatiue and hard of digestion : and their ill nourishment is unholsome in the regiment of health: but the bzoath of them is holsome : for the bzoath maketh the belly laxatiue, and maketh one pisse, and unstoppeth the veines. Wherefoze it is holsome at such times as folkes be grosse and opilatiue meats, as on fasting dayes. For this bzoath or pottage conueniently made, is not so hurtfull as the substance: therein is no inflation, nor difficultie of nourishment or digestion. This bzoath is made on this wise. The rice peason must be laid in warme water, and therein to be all to rubbed with ones hand a good while : and after in the foze said water should be tempered all the night: and therein the next night folowing to be boiled twise or thrixe, and then dight, and so reserved. And when the houre of dinner draweth nere, to bzele it with Cynamon and saffron, and a little courtesie of wine put therto : and then boyle it once, & so eat it at the be begining of dinner or supper, and the bzoath or pottage of rice & of round white peason is very holsome & frendly to mans nature, & likewise their substance

*Lac ethicia sanum, caprinum post camelinum,
Ac nutritiuum, plus omnibus est asininum,
Plus nutritiuum, vaccinum sit & ouium,
Si febricit caput, & doleat, non est bene sanum.*

To choose
milke.

Au. 2. can.
ca. dc. la.
& 1. 3.
tract. 2. cap.
de. remor.
medic. cu.
maet ethi.
eos.

Here the authour teacheth vs certaine lessons to choose milke. First goates milke is wholesome for them that be in a consumption, or be leane, or that haue a consuming Ague. And Auicen saith, that goats milke and asses milke is good for them that be in a consumption, by reason that the goats milke is temperate and nourisheth much. And next to this is Camels mylke : for it is subtil, verie watery, and moyst, and by reason that it is verie moyst,

it

it nourisheth but little: and therefore it is not so holefome for them as Goates milke is: yet this camels milke, newly after following, is holefome for them that haue the dropfie, and for them that haue any difeafe in the liuer: for it reuineth the liuer, as *Auicē* faith.

Secondly he faith, that asses milke is most holefome for drie folkes in a consumption.

Ar. 2. ca. ca. de la c.

This is of trouthy, if yee will compare asses milke with milke of other brute beastes: for it enclneth to coldenes and humiditie, and is subtile and fower entred, and moze flowely congeleth, then the milke of any brute beast, as *Galen* faith.

The same faith *Auicē*, and that after womans milke, there is none to asses milke.

Gal. 6. de Ing. ca. 7. Au. de la c.

And he faith, if any helpe the feuer ethick, it is asses milke: yet to compare asses milke with womans milke it is not so holefome.

For womans milke taken by sucking, is most holefome as *Auicē* faith. By reason that womans milke is colde, moist, and moze like to mans nature, it entred moze swiftly, and is digested moze fower, and nourisheth better.

Au. 1. qua. lo. prealle.

And this milke to be giuen to them that be in a consumption, should be milked as nere the pacientes beddes side as is possible, and forthwith to minifter it vnto him, least the ayre corrupt it.

And here is to be noted, that in some cases, fower or butter milke is better for folkes in a consumption then womans milke or asses.

First when by this feuer ethicke, they be cast in a lask. The second is when they suspect coagulation of the milke in the stomacke, either by vehement heate of the feauer, or else because the stomacke of it selfe is cholericke, the milke should turne to coler.

The third is, when the ethicke feuer is coupled with a putrified feuer: specially when there be not many opulations in the interior partes.

For fower milke restrineth the bellie, and doth not lightly turne into choler, for the huffrinesse of it is gone: whereby the milke doth lightly enflame: nor in a putrified feuer it is not some putrified.

The fourth if the stomack be foule milke doth lightly corrupt therein. The fifth is, when he that hath the ethicke difeafe, abhorreth the dulce and cleane milke, but not the fower or butter milke.

Au. 2. can. ca. de la c.

Rafis. 9.
Almen ca.
de lacte.

milke, and sheepes milke are moze nutritiue, for they be fatter and grosser then other, as *Anicen* saith. And all those beastes milke, that in bringing forth their yong, continue longer then a woman, is vnholosome, but the milke of those, that beare egallly with woman, is most holosome, as colu milke. But *Rafis* saith, that the coive milke is the grossest milke that any beast giueth: and therfore it is holosommer then any other, for them that desire to be fatte. The fourth lesson is, that milke hurteth the that haue the ague, or the head ache. The cause why, is before shew'd at *Persica poma*.

Lenit & humectat, soluit sine febre butirum.

The pro-
perties of
butter.

Au. Scan.
ca. de bu-
tiro,

Here the author sheweth three properties of butter. The first is, butter molifieth the bellie, and maketh it slipperie, by reason that it is oylie. The second is, that butter is moist, so: it is made of the best partes of the milke, wherfore it must needs be moist, seeing that the milke is moist, whereof it is made. The third is, that it louseth the bellie, and that is by the slipperinesse that it causeth in the guttes. These three properties *Anicen* reherseth. And these three properties butter indureth in a body, that is not sicke of a feuer: so: it hurteth them that haue an ague, by reason that the vinctuositie of the butter augmenteth the heate of the feuer. And albeit that butter causeth the foresaid properties, yet by reason that it is quer moyst, and vinctuous, it is vnholosome in the way of meate, and specially to eate much thereof. For it engendreth lothesomnesse, & maketh the meate to swim about the bzin of the stomacke: and lareth the bellye out of measure, and prouoketh one to vomite. Therefore butter should in no wise as meate be eaten in great quantitie, and specially it shuld not be eaten after other meate, but to vse it with other meate, it is very holosome.

Incidit atq; lauat, penetrat, mundat quoque serum.

Here.

Here the author sheweth foure properties of whey. The first is, it is inclyne of subtilie. The second, it is washing or scouring. The third is pearling, which propertie proceedeth of the first. The fourth is, it clenseth or purgeth.

The properties of whey.

Auicen reciting these properties saith. That whey is subtilative, washing and löffing, and therein is no morbidication. Rasis saith, that whey doth expell ruddye choler, flabs, and puthes, and also pimples in the face, and also it is wholesome for them that haue iaudes, and for them that be distempered by too much drinke of wine.

Au. 2. can. ca. de lact. Rasis. 3. Alman.

Casus est frigidus, si pans, grossus, quoque durus.

Casus et panis bonus est citius hic bene sanis.

Si non sunt sani, tunc hunc non iungito panis.

Here the author recytleth foure properties of cheese. The first is, that cheese is naturally cold. And this is to be vnderstode of graine cheese, the which is cold and moist, and not of olde cheese, the which is hot and dry: as Auicen saith. Or else it may be vnderstod by cheese, yf cruddeth onely of the milke without mingling of any other thing, for there is some cheese naturally, hot that heateth the stomack, and biteth the tongue by mingling of other things therewith, as some cheese that is graine in colour, of which if one eate much in quantitie, it doth heat & enflame the body. The second propertie is, yf cheese maketh one collicke, and this is of truth, specially if it be hard, and made with much rennetles. The third propertie is, that all cheese engendreth grosse humours: for all cheese is made of yf grosser and more earthy part of the milk. The fourth propertie is, that milk bindeth yf womb, and this and the second is all one. Farther the text saith: that though cheese, that is eaten alone be vnwholesome by reason that it causeth ill digestion, yet if one eate a little curtie with bread, it shall digest with the bread, and not other wise. And this is of truth, if whole folkes and not sicke eate. We spake before of cheese at *Nutrit & impingnat. &c.*

Foure properties of cheese.

Au. 2. can. ca. de cas.

*Ignari medici me dicunt esse nocuum.
Sed tamen ignorant cur nocuementa feram.
Languenti stomacho cascus addit opem,
Si post sumatur terminat ille dapes.
Qui phisicam non ignorant hac testificantur.*

Here the authoꝝ blameth them that absolutely reprove the vse of cheese, and expelleth two vtilities thereof. First cheese comforteth a sicke stomacke. But note well, that all cheese doth not ease euery diseased stomacke. In some cases all cheese hurteth the stomacke of selde knitting, and euery stomacke weakened by long sickenelle. But new greene cheese of small clamminess, comforteth a hotte stomacke, as *Rasis* saith, it repelleth his humors and heate. And eke it comforteth a dry stomack, that is moist. And olde cheese oꝝ very tarte oꝝ much cruddy, hurteth much such stomacks. But olde cheese, oꝝ very cruddy cheese, comforteth the stomacke, about the which hangeth much flegme: foꝝ such cheese with his tartenes cutteth and scoureth away the flegme. But new and soft cheese hurteth such a stomacke right much. The second vtilitie is, that cheese that is eaten after other meate, maketh it to descend down into the place of digestion: that is the bottom of the stomacke. All this they know that haue the very science of phisick, and *Rasis* sayeth: that a litle currie of tarte cheese, eaten after meate, fortifieth the mouth of the stomacke, and taketh away the ouer much facietie and lothing, the which sweete and vntuous meates are wont to engender about the stomacks mouth.

*Inter prandendum sis saepe parumq; bibendum.
Vt minus aegrotet, non inter fercula potes*

Here the authoꝝ teacheth two lessons. The first is, that a man at his meate should drinke little and ofte. But this thing is already declared. The second lesson is, that betwene meales

ons

one must forbeare drinke, specially if the meate that hee did eate be vndigested in the stomack, except great necessitie constrain him to drinke, for drinking then letteth and breaketh digestion of the meate that is before eaten. For it causeth the meate to descend from the stomacke vndigested, and marreth the appetite, it greeneth the body, and engendreth the fevers, and other diseases.

Ne uites prauam, de potibus incipe cenam.

Here the author saith that one ought to beginne his supper with drinke. Some expound this verse thus. If thou wilt eschewe sickness, drinke at supper ere thou begin to eate. But this exposition is reprobous. For after physicians, a man should begin his supper with meate, & not with drinke. And although this booke was made for english men, yet they keepe not this rule: for at what houre of the day soeuer they drinke, they eate first a mozlel of bread. Therefore this verse may be expounded otherwise: taking drinke for meate moist and easie of digestion, as Hippocrates taketh drinke when he saith, It is easier to fill one with drinke then with meate. So that the sentence of this verse should be thus. It is better to begin our supper with drinke, that is with meate moist and easie of digestion, then with meate that is grosse, hard, and of ill digestion. The reason is, if one eate meate that is moist and easie of digestion, after meate that is grosse and hard of digestion, by reason of the digestive heate of the night, it will be digested long before the grosse meates. And when it cannot for the grosse meate that is vndigested haue issue, it burneth ouer much: or if it issue, it plucketh with it parte of the grosse meate that is vndigested. Therefore it is best to begin with meate moist and easie of digestion: that when it is digested, it may without let issue out.

Hip. 2.
part.
aho.

*Singula post una pocula sume noua
Post pisces unx sit, post carnes cactus assis.*

Vna nux prodest, nocet altera, tertia mors est.

Here be certayne lessons. The first is, to drinke a draught of wine after one hath eaten a new layd egge nere roasted, is very wholesome. The reason may be, because a new layde egge nere roasted, is of right great nourishment, and easily digested; and it is of that sort that in small quantitie nourisheth much: and principally the yolke as is before said at *Ona recentia*. So that the wine, which is frendly to nature, causeth that the egge is more desirously drawn of the nourishing members, and helpeth it to enter. Another cause may be. An egge descendeth but slowly downe: and drinke helpeth it to descend. The second doctrine is to eat nuts after fish in steede of chesse. For nuts by reason of their drynesse, bindeth the engendering of fleame, that is wort to be engendered of fish. And for this cause, nuts are the last service in lent.

The third lesson is, that after flesh we must eat chesse and not nuts, for nuts too drie overmuch, and so doth not chesse: but it causeth y meate to descend to the bottom of the stomach, where the vertue of digestion is. And this is certaine, if the chesse be neither too old nor too newe. Further the text hath in the last verse, that a nutmegge is wholesome for the body: it maketh the mouth to savour well, it comforteth the sight, and likewise the liver, and the spleene, and specially the mouthes of the stomacke, as *Auicenna* saith. But the other common nut, called a wallenutte, is hurtfull. This wallenutte, as *Auicenna* sayeth, doth enflame, it engendzeth ventosie in the wombe, it is hard of digestion, and stereth one to vomite, and that is by reason that it is hot. But the third nutte, that is, the nut of the crossebowe is death, for the crosse bowe sleeth men. Or else we may vnderstand the nutte pethel: which as *Auicenna* saith, is venomous, wherefore it sleeth.

A nutmeg.

Au. 2. can.
ca. de unc.
mufesta.

Adde potum piro, nux est medicina veneno.

*Fert pira uostra pirus, sine vino sunt pira uirus.
Si pira sunt uirus, sic maledicta pirus.
Si coquas antidotum pira sunt, sed cruda uenenum.
Cruda grauant stomachum, eleuant pira cocta grauatum.
Post pira da potum, post pomum ualde cacatum.*

In the first verse, here the author learneth vs to drinke wine after peres, for peres (as it hath bene before sufficiently declared at length) engender ventosity: and of their proprietie they cause the cholicke, and engender blood full of aquosities. And therefore with them one should drinke strong wine, which conuerteth ventosities and aquosities engendered of peres. Secondly he saith, that nuts is a remedy against venom: as it hath bene shewed at *Allia, xxxi, etc.* Further in the seconde and third verse he sheweth, that peres that bee eaten without wine, are venemous, that is hurtfull to mans nature, the cause is shewed in the first verse. Yet for al that, peres be not venemous simply, for if they were, they would slea vs, and peres so doing are accursed. In the fourth verse he sheweth, that rawe peres are venemous, that is to say hurtfull: for they make the humours to boyle, and breede the cholicke, fleame, and habber: yet if they be sodde, they be medicinable, in manner as is before said, that is to say with wine: and specially if they be eaten after other meate, for so they expulse the dregges. In the fifth verse he saith, that rawe peres greene the stomache: for they hinder digestion, and enflame: but sodde peares releue the stomache that is greened, and dispose it naturally. In the lastt verse are two things. The first is after peres we must drinke for the cause before said. The second is, that after the eating of apples, we must goe to sleepe: for *Auicenna* sayeth, if sweete or sowter apples finde any grosse humours in the stomache, they force them to descend from thence to the guts: for apples are much inflatue, and engender ventosities: which nature expulseth to the inferior partes.

Au. 2. can.
ca. de po.

Cerafa

Cerasa si comedas tibi confort grandia dona.

Expurgans stomachum, nucleus lapidem sibi tollis.

Es de carne sua sanguis eritq; bonus.

Eating of
cherries

Here the author declareth three commodities that come by eating of cherries. The first is, that cherries purge the stomache. This some say is truth when that stones be broken and eaten withall: for these two together, of their properties scoure and cleanse. The second is, that the kernell of the cherie stone, by vertue, breaketh the stone in ones reynes or bladder: and it is eaten vyle or made in milke. The third is, that the substance or meate of cherries engendreth very good blood, and it comforteth, and fatteneth the body. And this is proued by experience, for we see that sparrows, which are great eaters of cherries, in cherie time their livers bee farre greater then in other seasons, whereby it appeareth, that cherries encrease and comfort the liver. Yet here is to be noted, that there be two sortes of cherries, grosse and small. And eke of the grosser are two sortes, some are swete, and some solwer. All dulce, and small cherries are wholesome, for they be lightly corrupt, and breede vermine. The grosse and solwer cherries are called *Cina*, and of these are two sortes. Some be riddy and soft of substance, and such must be eaten fresh and newe gathered, and at the beginning of dinner: their nature is to scoure the stomack, and to prouoke the appetite. The other be blacke, grosse and hard of substance, and specially the solwer. And these should be eaten after dinner or supper. The cause is, for by their solwer nesse they close the mouth of the stomack, whereby the better and speedier digestion followeth.

Infrigidant, laxant, malum prosunt tibi pruna.

Here the author receiveth two utilities that come by eating of pynes. First pynes coole the body. And therfore Portugals that

that dwell in a hot countrey, seeth pꝛunes alway with their meate. Secondly, pꝛunes make one to laske, by reason of their humidity and clammyngnes, as Galen saith. This is truth if they be ripe. For pꝛunes that be ripe, be slipti- call and nourish little, as Auicē saith. And though Damaske pꝛunes haue the foresayd vtility, yet properly they be ascribed to pꝛunes of Armenia. For pꝛunes of the countrey of Armenia, are better then any other: and they vnbind the wombe moze vehemently then any other, as Auicē saith: and witte well that ripe pꝛunes are vsed, and not vnripe. And pꝛunes most holsome for mans nature, be the long ones, that haue little substance about the stone, small, hard, and in maner dry, and the vtter skin thin, and they should not be swete in taste, but somewhat sower, and of this sort are Damaske pꝛunes: and these fresh and roole the body as is sayd. There bee many other sorts of pꝛunes, whose vse is not accepted. There be also pꝛunes called wilde pꝛunes, the which grow in the wodes: these be not laratine: of them water is distilled to binde the wombe. Pꝛunes that be taken to make one laske, must first be layde in cold water, for then they cole and moyst moze perfectly, and by theyr slipperinesse they lose the cooler that they come to, and so the stomacke is better disposed to receiue foode. And here is to bee noted, that moyst pꝛunes and newe are moze alteratine, though they be of lesse nourishment, and of moze superfluity: but drie pꝛunes comfozt moze, and better nourish the body. And as it is by pꝛunes, so after the manner is vnderstood by cherries. Yet notwithstanding the humidity of cherries is subtil and not clammy, whereby they nourish lesse then pꝛunes.

Gal. a. ali.
mer.

An. 2. can. 1
ca. de. pꝛue

The best
pꝛunes

*Persica cum musto vobis datur ordine iusto.
Sumere sic est mos, nucibus sociando racemos.
Passula non spleni, iussu valet, est bona reni.*



Here

To drinke
wine with
peaches.

Here the Authour teacheth thre doctrines. The first is, that with peaches we should drinke muste for two causes. The first is, for muste, is hotte, and boileth in our body, which boyling and heate fordoeth the coloures of the peach. The second cause is, peaches be right colde, and coole the body very much. Therefore that wine should be drunke vpon them, which heateth more then other: and that is Muske, which is knowne by experience. The manner how we should eate peaches and other fruites, is declared at *Persica, poma, &c.* The second doctrine is, that with old drye nattes we must eate reysins. For newe gathered nattes are hole some alone: but olde drye nattes are great dyers, and throught they vnuostie they lightly enflame the body: wherefore reysins with them must be eaten, which restrayne inflammation and drynesse, by reason that they be moiste. And of nattes, is spoken more largely at *Allia, mux, &c.* The thirde doctrine is that reysins or corans hurt the splene, for they cause but opilation thereof: yet they are hole some for the reynes, for by their prouoking of Urine they purge the reines.

*Scrofa, tumor, glandes, ficiis cataplasmata cædit
Iunge papauer ei, contraita foris tenet ossa.*

Here the authoꝝ saith, that plaisters made of figges are hole some against thre diseases, that is to say swines euill, kernels, and swellings. By swines euill is vnderstode inflammation vnder the chin about the throate. And it is called *Scrofula* a *scrofa* that is to say a sowe or a swine, eyther because this disease chaunceth manye times to swine throught theyꝝ gulosity: or else because the shape of this diseases is likened to a swine, as *Anicen* saith. By kernels are vnderstod impostumes, which commonly chaunce vnder the arme pittes, and in the groynes. And by swelling may be vnderstode inflations in any part of the body.

where.

Ani. 3. 4.
erac. 2. ca.
de scrofulis.

Either soze to heale these impossuimes, and specially to rype
 them, figges should be sodde in water, and with the water
 should be mixed a little curtise of vineger, the which hel-
 peth the vertue of figges to enter. And when it is sodde, the
 figges must be beaten in a moztter: and then mingled with
 a curtise of water that they were sod in, & so make a play-
 ster. A playster is pproperlye a medicine made of some herbe
 or flower, and the iuice thereof: as this verse saith. *Cum suc-*
cumponis & herbam, tunc cataplasma facis. The second utili-
 tie is, that a playster made of figs and poppy seede ioyne-
 or setteth broken bones together againe. And they must be
 sodde together in water without vineger: and then stampe
 it in a moztter, and put thereto a little of the water that it
 was sodde in, and so lay it to the soze. The reason hereof
 may be, because Poppy seede both taketh away the sensible-
 nesse of the members, whereby the ache, that is wont to
 chaunce in breaking of bones, is done away, and pponeth
 one to sleepe. And the figges doe drawe the humidities of
 the body to the vtter partes: which humidities brought to
 the bones, wil drawe, retayne, or hold them together, but
 neuer perfectly knitte them. And witteth well, that there
 be three kinds of Poppies, white, red, and black. The red is
 venemous, and groweth among cozne. The young scho-
 lers are wont to stampe the flowers thereof, to make red
 inke.

A plaister
 made of
 figges

A plaister
 of figges,
 & poppie
 seede.

Pediculos, veneremq; facit, cuilibet obstat.

Here be declared the operations of figs, first much eating of
 figs maketh one lousie: and this is certain, if the figs be dry,
 as *Auicenna* saith. The cause is by reaso of the maliciousnesse
 and corruption of the humoz that is of them engendred. An
 other cause may be, by reaso y figs stir one to sweat much,
 whereof lice are engendred. The second operation is, figs
 stir one to carnall lust: and like wise they haue manye

Eating of
 figges.
 At. 2. can.
 ca. de sicu-
 bu.

superfluities, and augment the seede of generation.

*Multiplicant mictum, Ventrem dant escula strictum.
Escula bona dura, sed mollia sunt meliora,*

Here are declared two vtilities of Medlars. The first is, that they increase brine: that is, by reason y they make the dzeggs hard, and so the waterines turne into much brine. The second vtility is, that Medlars make one collicie, by reason of their sowerness & stipticity, and therfore the text saith, that hard Medlars be better to stop the lakke. But yet the soft Medlars be better then the hard: for they nourish moze and bind lesse. And here is noted, that Medlars nourish lesse then apples, peeres, peches, figs, and such like: which thing appeareth plainly by the eagernesse of relish or taste, and hardnesse of their substance after they be ripe on the tree, and therfore we should eate few Medlars, and rather in way of medicine then meate: and because Medlars ripe not on the tree soft enough to eate, they must be layde in straw till they be soft: and then they be moze delectable and lesse stipticall.

1. nonocat urinam mustum, cito soluit, & inflat.

Heere the Authour reciting thye properties of muste saith, that it prouoketh one to pisse, by reason that the earthy parts scouringly bite the bladder when they come thereto: the which constraineth the bladder to auoyde the brine. And this property is vnderstood of musts, that haue byting lyes, as much Renish must hath. For musts that haue grosse lyes do not nip, but rather stoppe and let the brine, as is before said at *Impedis urinam, &c.* The second propertie is, muste maketh one lightly to laike, the reason why is shewed in the first propertie. Thirdly, muste is indiatine: for the boyling that it maketh in

in the body, rayseth by ventosities. The causes of these two properties are shewed befoze, at *Impedit urinam.*

*Grossos humores nutrit cernis, vires
Præstat, augmentat carnem, generatque cruorem:
Pronocat urinam, ventrem quoque mollit & inflat.
Infrigidat modicum, sed plus desiccatur acetum.
Infrigidat, macerat, melanc. dat, sperma minorat,
Siccus intestat nernos, & pinguis siccatur.*

Here the authour rehearsing two things, declareth blit. properties of ale or beere. First, he sayth, that ale ingendzeth grosse humours in mans body, which is of truth in regard of wine. And after the diuersitie of cozne or grosse substance that the ale is made of, the grosser humours it ingendzeth. Secondly, ale augmenteth the strength: and this doth ale that is made of the best graine, and well so, for by reason that it nourisheth much, it increaseth strength. Thirdly, it increaseth flesh, by reason that it nourisheth much: and for the same cause it increaseth the blood. And these three last properties be in stale ale, that is well so, and made of the best graine. Fiftly, it stirreth one to pisse. Sixtly, it maketh one to laske. And these two properties be in cleare beere, that hath much of the hoppe, as beere of Amburgens, which by reason of the hoppes it bzingeth one in a laske. And it is not good for them that haue a weake bzaine. For this beere, by reason of hoppes, doth lightly overcome the bzayne. Seuenthy, it enflateth the belly: this is of truth if it be ill so, as Holland beere doth, which inflateth most, and stoppeth, and therfore it fatterh right much. The eight is, that a little curtise of ale coleteth. So doth beere of Holland, Wzaband, Weynault, and Flanders. And this is it that we vse dayly. And this propertie is for certaine in respect of wine. Here is to be noted, that ale may be made of Dates, Barly, and Wheate. And as the graine

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is altered, so is the complexion of the ale. Yet that is made of barley, enclineth moze to cold, for barley is cold. Yet that is made of barley and oates, stoppeth lesse and lesse engendzeth ventosities, & nourisheth lesse. And ale made of wheaten malt, enclineth moze to heat, it nourisheth moze & stoppeth moze. And the grosser the ale is, the woyle it is, the subtiler the better. Further, ale that is made of things that maketh one drunke is woyle, as of darnel. For this graine specially engendzeth head ache, and hurteth the sinowes. Further in the text are five properties, of vinegar. The first is it drizeth. For *Auicen* saith, it is a strong dryer. And therefore phisitions bidde in the time of pestilence moze to vse it with meate and drinke. For *Auicen* saith, he that vseth vinegar in his meate and drinke in pestilence time, needeth not to dread the sicknesse. The second is that vinegar of his owne propercie coleteth. Thirdly it maketh one leane, by reason that it drizeth. And this is for a very truth, if one take it fasting, as *Auicen* saith. Yet neuerthelesse, the continuall vse of vinegar, specially fasting, breedeth many inconueniences, it scabbleth the sight, it hurteth the bzeall, and causeth the coughe, it hurteth the stomacke and liuer, and vehemently oppzesseth the sinowes and ioyntes, being them with arthritical graces, with trembling and shaking. Fourthly vinegar engendzeth melancholy humors, by reason that it coleteth and drizeth. Fifthly, vinegar diminisheth the seede of generation, for as much as it coleteth, drizeth and maketh one leane. These said properties *Rasis* putteth, saying. Vineger is cold and drie, which maketh one leane, it destroyeth the strengthe, it diminisheth the seede of generation, it ensozeth blacke choler, it maketh ruddy sanguine colour, and maketh the meate subtiler, that it is mingled with. In the last verse the authoz putteth thze things. The first is, that vinegar hurteth leane folke, by reason that it drizeth, and the tartnes maketh it to driz the moze, for like to yned, to like, maketh one the moze furious

Au. 3. can
ca. de a-
cero,
Au. 3. r.
in ca. vni
co doc. v.

Au. 3. 8
doc. 4.
ca. v

rious. And eke euery decayed complexion is holpe by the contrary, and by the like it is bzought into woꝛse case. Secondly, vineger hurteth the sinowes, and thirdbly it maketh one leane, as is befoze said.

Rapa inuat stomachum, non ut producere ventrum.

Promocat urinam, faciet quoq; dente ruinam.

Si male cocta datur, hinc tertio tunc generatur.

Here the authoꝛ declareth thꝛe vtilities of rapes temperately sodde, and one inconuenience of the same. Firſt rapes comfozt the stomacke: foꝛ the stomacke digesteth the wel, and is not græued therewith. Secondly, rapes bzeaketh winde, as appeareth by experience. Thirdbly, rapes pzouoketh the vꝛine. Yet besides these pꝛoperties *Auerrois* saith, That rapes greatly comfozt the sight. The ill of rapes is that the continuall eating of them hurteth the teeth. In the last verse he saith, that rapes cause thꝛowes oꝛ gnawing in the bellie, by reason that they multiply venosities, as saith this verse.

Ventum saepe rapis, si tu vis viuere rapis.

The sayles of rapes loseth the bellye. Furthermoze note, that of all rootes rapes doth best nourish mans body, as appeareth by the swætenes that is found in their sanaz, foꝛ all swæet meates nourish moze the body then sowter, bitter, oꝛ tarte. Wherefoze because rapes be the swætest of all rootes and lesse sharpe, they be most holeſome in the way of meate, but yet they engender groſſe melancholy bloud, if they be not well digested. And it is good to purifie them from the first water, and in no wise to eate them rawe. They stirre one to bodily lust, and clesse the wayes that the vꝛine runneth.

Egeritum

*Egeritur tardè cor, digeritur quoque dure,
 Similiter stomachus melior fit in extremitates,
 Reddat lingua bonum nutrimentum medicinae:
 Digeritur facile pulmo, cito labitur ipse,
 Est melius cerebrum gallinarum reliquorum.*

Au. 2. can.
 ca. de al.

Au. 3. can.
 ca. de car.
 no.

Au. 1. can. 2.
 ca. de pul.
 monē.

Here the authour recybeth five things. The first is, that the heart of beasts is slowly digested, by reason that the heart fleshy is melancholious, which is hardly digested, and slowly descendeth, and as Auicen sayth, is vnholosome fleshy, and as Rasis sayth, it nourisheth little. The second is, that the maue likewise is ill of digestion, and slow of descending, by reason that it is a snowy member, and gristly, wherefoze it digesseth ill, and engendyeth ill blood. Further the text sayth, that the extream parts of the maue, as the bottome and byimme, are better digested, by reason that those partes are moze fleshy and fat. The third is, that the tongue is of good nourishment, and that is touching the roste, as Auicen sayth, by reason that it is fleshy, and easie of digestion. And among all other, a roasted Pigges tongue, the skinne scraped off, is like bzaune, as Princes carners know. A neates tongue, by reason that it is moyst, is not very holosome. But for al this, these delicate selowes, or they rost a neates tongue, they stop it with cloues, tober by the moystnesse is diminished, and the meate is apter to eate. The fourth is, that the lights are easie of digestion, and easie to auoid out, and this is by reason of their natural softnesse: yet they nourishment is little, and vnholosome for mans nature, for it is flegmatike, as Auicen sayth. And here is to be noted, that though the lights of a Tuppe bee vnholosome to eate, yet is it medicinable for a kybed or soze heale, if it be layd hote therevnto, as Auicen sayth. The fifth is, that a hennes bzaine is best, which (as Auicen sayth) francheth blēding at the nose. It must bee eaten eyther

either with salt or spices, for of it selfe it prouoketh one to vomite. And phisitions say, that chickens bzaines augmente the memozy. The bzaine of hogs are vnholosome for man. But the bzaine of a shep, of a hare, or of cony, may be eaten with salte or spices. And of bzaines we haue moze largelis spoken befoze at *Nutrit & impinguat, &c.*

Semen feniculi, fugat & spiracula culi.

Here the authoz rehearsing one doctrine of Fenel seede, saith it bzeaketh winde: by reason that it is hotte and dry. And phisitions say, that the eating of fenell seede engendzeth foure commodyties. First, it is holosome for the ague. Secondly it auoideth poison. Thirdly, it clenseth the stomack. And fourthly it sharpeth the the sight. These foure vtilities are rehearsed in two verses.

Eating of
fenell seede.

*Bis duo dat maratrum, febres fugat, atque v enenum,
Es purgat stomachum, lumen quoque reddit acutum.*

And Anicen rehearsing these foure properties saith, *Democritus* deemed, that venomous woymes desire n e to fenell seede, to comfozt and sharpe their sight: and serpents after winter, issuing out of theyr caues, do rubbe their eyes against fenell, to cleare their sight. Further note, that fenell digesteth slowly, and nourisheth ill and little: and therefore it is vsed as a medicine, and not as meate. Wherefore it ought not to be vsed in the regiment of health, but to expell the vnholosomenesse of their meates. As we vse some time to eate perly with lettise, to resist the colde nesse and humidits of the lettise: so like wise fenell may be sodde with gourdies and rapes, to withstand the vnholosomenes of thein.

*Emendat visum, stomachum confortat anisum.
Copia dulcoris anisi sit melioris.*

¶

Here

Most hurt-
full for the
sight.

Au. can.
cap. de
aniso.

Here the Authour receiveth two vtilities of anis-seede. First, it comforteth the sight, and secondly the stomacke, by reason that it heateth and mundifieth the stomack, and the for the same reason it comforteth the sight, for nothing hurteth the sight more, then uncleannesse of the stomacke. For from the uncleane stomacke, uncleane vapours ascend to the eyes, that trouble and hurt the spirites. These are the two properties of soule anis seede. And beside these, Auicenn rehearsing many other profits of anis-seede, saith that it alluageth dolours, breaketh winde, and quengeth thirst, caused of salt moystnesse, it openeth opilations of the lyuer and splene, engendred of humidities: and likewise of the reines, bladder, and matrice: it prouoketh vyne, mensstruous fire: it clenseth the matrice from white humidities: stirreth one to carnall lust.

Si cymor emanat, spodium sumptum cito sanat.

Au. can.
ca. de a.
miso.

Here the Authour putteth one commoditie of *spodium*, and that is, that *spodium* taken, healeth the bloudie fire: by reason that the vertue thereof comforteth the lyuer, and so the lyuer fortified (which is the originall fountain of blood) the blood is there better retained. And Auicenn saith, that *spodium*, is the rootes of reedes burned. And it is said, that these rootes, moued by the winde, and rubbing themselves, together, burne one another. Yet *Simon* the Janway saith, that *spodium* is a thing, whose beginning is unknowne vnto vs: it seemeth to be a thing, bent, and diuisions of reedes burned. And it doth not onely helpe the bloudie fire, but also the laske and purging, as *Rasis* saith. It helpeth also a sharpe ague, and is comfortable against the shaking thereof, and for ouermuch auoying of choller: it helpeth the stomacke, as *Auicenn* saith, and as *spodium*, doth helpe and comfort the lyuer, so there be other medicines, that haue lyke aspect & like propertie to comfort other speciall members

as

to open the heart, to stir the braine: To quicken the lights,
To capers the spleene, and to callingale the stomack. As appea-
reth by these verses.

*Gaudet apar spolio, mace cor, cerebrum quoque misco.
Pulmo liquoricia, splen, epar, stomachusque galanga.
Vas condimenti præponi debet edenti.
Sal virtus refugat, cibum speciemque saporat.
Nam sapit esca male, quæ datur absque sale.
Kruni per falsa visum, spernuntque minora.
Et generant scabiem, prurium, siue vigorem.*

Where the author teaching iii. things saith. That before al
other things salt must be set upon the table; as the vulgar
verses teach vs.

*Sal primo poni debet, primoque reponit.
Omnis mensa mæl ponitur absque sale.*

Secondly he saith, that salt resisteth venome for two
causes. First for that salte is a drier: and so drieth by the
humidities that would corrupt. An other cause is, that salt
drieth and suppresseth the humidities, drayning them out of
the body, and so shutteth the pores, and consequently stop-
peth the entrance of venome, which is wont to enter by the
pores. Secondly he saith, that salt maketh mans meate sa-
uory. For commonly we see how meates saue without salt,
as saith the third verse. Thirdly the author openeth four
inconueniences of salt; meates too much salted. First
very salt meates marre the sight, for for two causes. The
first is, that salt things drye ouer much, which is contrary
to the eyes, the instrumentes of sight: for the eyes are of
the nature of water, as the Philosopher saith. The
second cause is, for that meates very salt engender itche
and nipping, in manner as is also sayd. Of mozdication.

Phi. i. de
sensu &
sensato.

meates being in the stomacke, fumes mozdicatione are lifted vp, which by their nipping hurt the eyes, and make them very red. And therefore we see that they that make salte, haue commonly red eyes. The second hurt is, that very salt meates diminish the seede of generation, by reason that very salte meates dry right much all the humidities of the body: Whereby the seede of generation is dried, and so made lesse. The third hurt is, it engendzeth the skabbe: by reason that salte engendzeth a sharpe biting humour about, which causeth the skabbe. The fourth hurt is, it augmenteth itche: by reason that it engendzeth a mozdicatione itching humour. And of these foure hurtes *Rasis* speaketh. Further it burneth their blood that take great quantitie thereof: it webleth their sight, it diminisheth the seede of generation: and engendzeth itche and skab. And besides these hurtes, very salt meate engendzeth ring-wozmes, drye scurfes, mozphew, leprosie, in them that be disposed thereunto, and heaeth that passage of the vyne, when they are long continued: yet when it is a little poudded, it taketh away lothing, and maketh one to haue a good appetite.

Hi feruore rigent tres, salsus, amarus, acutus.

Alget acetosus, sic stipans ponticus atque

Vnicuique in ipso, dulcis dat temperamentum.

Here the authour reciteth the qualities of all sauorinesse. First he saith, that these three sauorinesses or relishes, salte, bitter, and sharpe, beate the body that receiveth them. Secondly he saith, that these three sauorinesses, tarte, stiptickall, and pontike, coole. Thirdly he saith, that these three relishes, vnctuous, vnsauery, and swete, are temperate, they make the body neither hotter nor colder. Further after *Anicen*, there be eight talages or sauorinesses, that followe vnsauorinesses: and they be, swete, bitter, sharpe, tarte, pontick, stiptick, and vnctuous: and to number vnsauorines

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for sauerines, as the text doth, there be nine: and then sauerine is taken for euery thing iudged by taste. And among these tallages there be three hotte, as saith the texte, salte, bitter, and sharpe: and as *Anicen* saith, the sharpe is the hotter, and the next salt, and then the bitter: for as much as sharpe is stronger then the bitter is, to resolu and scoure the incidentes. And then salte is like bitter, broken together with colde humiditie. And of these tallages, three be colde, eger, stipticke, and ponticke. But ponticke is colder then the other: and next thereto is stipticke. And therefore all fruites that come to any sweetnesse, haue first a tallage ponticke, of a vehement coldnesse, and after that the fruites by the heate of the sun be digested, there appeareth in them stipticitie, and after they decline to sowernesse, as grapes, and then to sweetnesse. And though tarte be not so hotte as stipticke, yet by reason that it is subtile and pearling, it is in many of moze coldnesse. And after *Anicen* ponticke and stipticke are in tallage very like, but yet the stipticke causeth the vpper part of the tongue to be sharp and rough, and ponticke causeth the tongue to be rough within. And three of these talages are temperate, neither exceeding hot nor cold, as sweete vinctuous and vnsauery, for though sweete be hot, yet therein appeareth no mighty heate, as *Rasis* saith. And euery tallage hath his owne operations, as *Anicen* and *Rasis* say, The operations of sweetenes be digestion, soking, and encreasing of nourishment, and nature louingly desireth it, and that vertue attractive draweth it. And *Rasis* saith, that sweetnesse engendyeth much ruddy colour, and opilations of the liner and splene, specially if the said members be apt thereunto, and thereof followeth the flux. It mollifieth the stomack, and comfozteth the brest and lights, it fatteth the body, and augmenteth the seede of generation. The operations of bitter is to sharpe, and to washe away.

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And after *Rasis*, bitter heateth and dryeth strongly, & lightly reduceth the blood to adust malice, and augmenteth rednes by colour in the blood. The operations of ponticke talage, after *Auicen*, is contraction, if the ponticity be feeble, or else expression, if it be strong. And after *Rasis*, ponticke cooleth the body, and it dryeth the flesh, and diminisheth the blood, if one vse it oft. Also it comforteth the stomacke, it bindeth the wombe and engendzeth melancholy blood. The operation of stiptick talage after *Auicen*, is contrary, thickening, hardening, and holding. And after *Rasis* the operations therof are like ponticke, though they be weaker: for he seemeth to comprehend stipticke talage vnder ponticke, for of stipticke he saith nothing expressly. The operations of vinctuous talage after *Auicen* are soaking, slippynesse, and small digestion. And after *Rasis* it mollifieth the stomacke, it maketh one lascatiue, and filleth one or he hath taken any necessary quantitie of meate: and it heateth, speciallye them that bee vexed with a feuer, and that haue a hotte liuer and stomacke. It moisteth and softeth the body, but it augmenteth fleugme and slæpe. The operations of sharpnes be resolution, incision, and putrifaction after *Auicen*: And after *Rasis* it encreaseeth heate, and lightly enflameth the body and burneth the blood, & turneth it into red choler, and after into blacke. The operations of salt talage, after *Auicen*, is to scoure, wash, and dry, and it letteth putrifaction. The operations of sharpe talage, after *Auicen*, is to coole and diuide: and after *Rasis*, it refrayneth choler and blood, and refrayneth the belly, if the stomacke a gathe be cleane: but if there be too much flenmaticke matter, it maketh the belly to lask, it cooleth the body, & eke weakeneth the vertue of digestion properly in the liuer. It hurteth the sinowes & sinowey members, it dryeth the body, but it stirreth vp the appetite. And *Rasis* saith, that some vnseasonable thing nourisheth wel, and that is such as is temperate. There is other some that heateth temperately. And another that cooleth

cooleth temperately, and if moistnesse be loyned therewith,
it moisteth, and with a drie thing, it drieth.

*Bis duo vina facit, mundat dentes, dat acutum
Visum, quod minus est implet, minuit quod abundat.*

Here are declared foure commodities of wine sops. The
first is, they purge the teeth, by reason that they stick longer
in the teeth, then wine alone or bread alone: therefore the
filthines of the teeth is the better consumed, and the teeth
the better purged. The second commoditie is, that it sharp-
eth the sight: for it letteth the il fumes to ascend to the brain,
which by their mingling together, darketh the sight. And
this is by reason that it digesteth al il matters being in the
stomacke. Thirdly, it digesteth perfectly meates not well
digested: for it closeth the mouth of the stomacke, and con-
sofeth digestion. Fourthly, it reduceth superfluous diges-
tion to meane. And al this is of truth, so that the bread sops
ped in wine, be first tossed, or dried on imbers.

Omnibus assuetam inbeo seruare dietam.

Approbo sic esse, ni sit mutare necesse.

Est Hippocras iestis, quoniam sequitur mala pestis.

Fortior est meta medicina certa dieta,

Quam si non curas, fatue regis, et male curas.

Here the authoꝝ reciting certaine doctrines saith, that it
is good for all folkes to keepe customable dyet. And by diet
is vnderstode the ministring of meate and drinke. The
bzeaking from customable vse hurteth grauously: for cu-
stomaunce is an other nature. Therefore as it becometh
vs to keepe nature, so likewise it doth custome: and speci-
ally if the customable vse be laudable. And as it beho-
ueth to keepe the customable administration of meate and
drinke: euen so it becometh vs to obserue custome in other
things not naturall, for the selfe reason.

To keepe
diere.

if a man that is wont to labour much, will forgo this custom, and live Idelly: or labour much lesse: or go in hand with other labo: or take an other time, or another way: vndoubtedly it shall right much infæble him. So in like manner it is in mans diett, in his sleepe, in his watch and such like accidents. For truly good custome in all thing must needs be obserued, if it be laudable or indifferent in goodnes or hurtfulnes, in respect of it, whereto the change is made. And witteth well, that they that be accustomed to labour, and exercise themselues in any kinde of labour, and albe it that they be feeble or olde, it græueth them lesse: and they labour moze strongly then if they were young fellows, vnaccustomed, as *Hippocrates* saith, by reason that these feeble or olde persons haue moze inclination and custome to these labours. For now the custome befoze taken is lighter, as is said in the aforesaid *Aphorisme*. And this is the cause why we see olde and feeble craftes men, to do it that stronger and younger then they cannot doe, and it græueth them lesse, as a feeble old miller to lift a great waightie sacke, a smith to welde and labour with a greater hammer, then a younger man not thereto accustomed. The second doctrine is, that great harme followeth change of diet, as *Hippocrates* saith: except it be needefull to change it. First it is needefull to change it, when græuous diseases should growe thereby: as custome to fede on ill meats, which at length of necessitie will breede in vs ill diseases. Such a custome and other like must needs be amended and chaunged by little and little, but not suddainely. For all suddaine chaunges hurte vehemently, specially from a thing customable, to vnaccustomable. Secondly, it is needefull to change, to the entent it shoulde lesse græue vs, if we happen to change our diet. For hee that vseth himselfe to all manner of diet shall hurt him the lesse. And this must be vnderstood of other things not natural, for as *Hippocrates* saith. A thing long customed, though it bee
woyse

Hip. 1. a.
phorismo.

Hip. 1. a.
phorismo.

woyse then these that we haue not bled, hurteth the bodye lesse. Wherefoze it becometh vs to vse things vnaccustomed. And here is to be noted, that euerie man should take heed, how he accustometh him to one thing, be it neuer so good, which to obserue were needefull. Example: If a man custome him to one manner meate or drinke, or to abstaine wholly from them, or to sleepe, or to knowe a woman carnally, it were very dangerous for him, if he otherwhile must abstain from his custome. Wherefoze euery body should be disposed, to endure heate and colde, and to all motions and nourishments, so that the houres of sleepe and watch, the house, bedde, and garmentes, may be chaunged without hurt: which thing may be done, if one bee not to nere in obseruing custome. Wherefoze other while it becometh to chaunge custonable things. Thus saith *Rasis*, The third doctrine is that the stronger and nerer way in healing a patient, is to miniffer a certaine diet: for which if the physician doth not care, and will miniffer another vndue diet, he gouerneth his patient foolishly, and healeth him ill. And note, that there be thre manner of diets, grosse, which is whole folkes diet, slender diet, which is to giue in maner nothing. The third is meane diet, which absolutly is called slender. And this diet is diuided into slender diet, & declining to grosse diet: as the both of fleshy, rare rosted egges, small chickens: and declining to slender diet, as *Mellicratum*, and wine of pomegranates: & meane diet, which is called certaine diet, as barley twice not beaten togither. And this certaine diet is hole some in many diseases, but not in all. It is not hole some in long diseases: for in such diseases, the might of the patient, with such meane diet, cannot endure to consume the sicknesse, without great debilitie. Wherefoze in such diseases, the meate must bee ingrossed. Likewise it is vnhole some in sharp diseases, as those that ende within thre daies space or sooner: for in such most slender diet is best, as *Hippocrates* saith. The

*Rasis. 3. al.
ca. de con-
seruan con-
suet.*

Three ma-
ner of diets.

most souerain help is to diet the patient after his strength
and coꝝpozall might.

*Quale, quid, & quando, quantum, quoties, ubi dando,
Ista nota re cibo debet medicus dietando.*

Galen.
reg.

Here the authoꝝ rehearseth fixe things to be considered
of the phisition, in ministring of diet. First of what qualitie
the matter ought to be: foꝝ in hot sicknesses, he must diet þ
patient with cold meat, in moist sicknesses with dry meate,
and in dry sicknesse with moist meate. Yet the naturall
complexion must be obserued with diet like thereto. Foꝝ
Galen saith. The hotter bodies neede the hotter medicines:
the colder bodies, the colder medicines. The second thing
is, of what substance the meate ought to be. Foꝝ they that
be strong and lusty, and exercise great labour, must be die-
ted with grosser meate, foꝝ in them the way of digestion is
strong, and so they ought not to vse slender meates, as
chickens, capons, beale, oꝝ kidde: foꝝ those fleshes in them
will burne, oꝝ be digested ouersone: wherefoꝝe they must
needes eate oft.

But noblemen, and such as liue restfully must vse diet of
slender substance, foꝝ in the vertue digestion is weake
and not able to digest grosse meates, as bacon, biese, & fische
dried in the sun. Likewise, they that be sicke of sharp disea-
ses, ought to vse moze slender diet, then they that be sick of
long diseases as a feuer quartain. The third is, what time
diet ought to be giue: foꝝ they that be in health ought spe-
cially to regard custom. Wherefoꝝe they that rise early in
sommer, and eate but two meales a day, ought to eat about
the houre of ten, oꝝ a litle before: and not to abide til none,
because of the ouer great heate. Likewise they ought
to sup about the houre of fixe, oꝝ a litle after. But in win-
ter they ought to dine at aleuch of the clocke, oꝝ at twelue
because of the long sleeping: and then to sup at vii a clock, oꝝ
a litle

a little after. And specially custome should be kept. Time also in dieting of sicke folkes, must be considered. For they that haue an ague, when it beginneth to vexe them, or a little before or after, they should eate nothing: for if one eate a little before, or when the fit cometh: thereby nature, that should intend to digest the meate, is diuerted another way. If he should eate some after the fit is gone, it were vnholosome: For the vertue of digestion is verie weake, by reason of the fitte past: Therefore he must eate so long before, as the meate may be digested ere the fit come. Or else so long after the fit is gone, when nature is come to due disposition. This is of truth: except ye dread great feeblishing of nature: For then at all times he must eate. For whensoever mans strength is feeblished by any chaunces, he should eate forthwith, as *Galen* saith. Fourthly the quantitie of the meate must be considered: For as it is before said, in sommer we must vse a small quantitie of meate, at euery meale, for then the naturall heate is feble through the ouer great resolutions. But in winter one may eate a great deale of meate at a meale. For then the vertue digestion is strong, when the naturall heate is united through circumstance colde, as we saide at *Temporibus veris*, &c. The fifth is, how oft we should eate in a day. For in summer we must eate oftner then in winter, in autumn and ver a little at each meale, as is before said. Like wise if the vertue digestion be weake, we must eate little and ofte: but if the vertue digestion be strong, we may eate much, & make few meales, &c. Sixtly the eating place must be considered: which should not bee too hot nor too colde, but temperate

Ga. in cor.
aphorismi.
Contem-
plari au-
ten. &c.

*Ius caulis soluit, cuius substantia stringit.
Vtraq, quando datur, ventrem laxare putatur.*

Here the author declaring thre things, saith: What the
B 2 both

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h2oth of colewoztes, and specially the first h2oth, if they be
 fodde louseth the belly, by reason that in the leaues and
 bitter partes of Colewoztes, is a sopie scouring vertue
 weakly cleaving and lightly separable by smal decoction o2
 boyling, which spzed abroad by the same waset, is made
 laxatiue. And this is the skele that the first water, that cole-
 wo2tes be fodde in, make one laxatiue rather then the se-
 cond. The second is that the substance of Colewoztes after
 they are boyled, restraineth the belly: by reason that all
 their vertue laxatiue is taken by the decoction, and the
 earthie o2y substance remaineth, which bindeeth the wombe.
 The thirde is, that both taken together, the h2othe and
 substance of Colewoztes, louseth the belly: by reason
 that the scouring sopie vertue remayneth in the water,
 which louseth all. And note, colewoztes engender me-
 lancholie humours and il dreames, they hurte the stomack
 they nourishe little, and diske the sight, and cause one to
 dreame, and they p2ouoke mensstruositie and bzine, as *Ani-
 cen* and *Rasis* say. Further moze note, that the decoction
 o2 seide of Colewoztes, keepe one from bzunkennesse, as
 writeth *Aristotle*. And this thing is affirmed of *Anicen* and
Rasis. The reason, as some thinke, is the grosse fumes,
 that by eating of Colewoztes are lifted vp to the bzayne,
 engrossing the fumositie of the wine, which engrossing
 both let them to enter to the bzayne. *Aristotle* saith, that
 all thing that bzaweth to it the moistnesse of the wine,
 expelleth it from the body, and that that coleteth the body,
 keepeeth it from bzunkennesse: Colewoztes are of such
 nature, *Ergo* et. And y the Colewoztes are of this nature,
 he p2oueth thus. By the iuice of Colewoztes, the vn-
 digested humidities of the wine are bzawne from all the
 body into the bladder: and by reason of the colde iuice that
 remaineth in the stomacke, which coleteth all the body, the
 persing of the wine is so2done. And so by this meane it kee-
 peth a man sober. For y subtile superfluitie that naturally
 could

Arist. 3.
 part. 10.
 blem.
 Au. 2. can
 Rasi. 3. al

could not descend, by reason that the heate of the wine stir-
reth them to ascend upward toward the bzain are, repressed
down, & by vertue of this iuice are bzaine to the bladder.

Dixerunt maluum veteres, quia molliat aluum.

Malua radices rada dedere feces

Vuluanocuerunt, et fluxum saepe dederunt.

Here the autho: rehearsing thze properties o: effects of
malowes saith, that they mollifie the belly. There be foure
that mollifie: malowes & double malowes, Byzanca Urina,
and Mercury, of which most commonly clisters be made,
to mollifie all indurate and hard matter in man. There be
two sortes of malowes, the one beareth a blond red flower,
the other a white flower, and this property both mollifie
moze then the first. The ii. effect of malowes is, the malow
rootes shaued and suppositoies made of them, such as phi-
sitions are wonte to make of Mercury, bzawe out of man
the indurate matter and bzegs. The thirde effect is, malowes
cause the mensstruous fluxe in women, and that through the
great moistning and slippynesse thereof: wherby the veines
about the matrice some powre out, as *Placarius* saith. And
as appeareth by experience.

Mentitur menta, si sit depellere lenta.

Ventris lumbricos, stomachi vermesque nocuos.

Here the autho: saith, that a mint should not be called a Malowes.
mint, except it haue might to kill woymes in the bellie
and stomacke. A mint hath a great strong sauour, and is
right bitter, and therfoze as woyme wood killeth woymes,
so doth the minte. And the iuice therof, as of woymetwoods
must be dzonke and not the substance. And because it is hot
and dry, and burneth the blood, it is vnholosome in the way
of meate, in the regiment of health. But yet in medicines

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It is holefome, for it comfozteth the stomache, and beateſh it, and ſcincheth yerling, and digeſteth, and prohibiteh bo-
mite ſtenmatike and ſanguine, and thzough inflation ſtir-
reth one to boldly luſt, and prohibiteth ſpitting of blond,
It is very holefome againſt the biting of a mad dog: and if ye
crimble mint into milk, It wil neuer turn to make a chāſe,
as Auicen ſaith.

Au. 3. can.
ca. de men-
ta.

Cur moritur homo, cui ſaluia creſcit in horto?

Contra vim mortis non eſt medicamen in hortis.

Salvia confortat nervos, manuumq; tremorem

Tollit, et eius ope febris acuta fugis.

Salvia, caſtoreum, laurndula, premula veris,

Naſtur. Athanaſia ſanant paralitica membra,

Salvia ſaluatrix natura conſiliatrix.

The boun-
tie of ſage.

Au. 3. r.
ca. ſing.

The vertue
of ſage.

Here the authoz touching principally foure things,
ſheweth y great vtilitie of ſage, alking as though he donb-
ted, wherefoze man dieth, that bath ſage growing in his
gardeine. He aunſwereth, in the ſecond verſe, that no medi-
cine growing in the gardeine, can withſtād death, although
in the gardeine growe medicines that kēpe the body from
putrifaction, and defend that natural humidity be not light-
ly conſumed away, as teacheth Auicen, ſaying. The ſcience
of philiſke doth not make a man immoztal, nor it doth not
ſurely defende our bodies from outward hurtfull things,
nor can not aſſure every man to live to the laſt terme and
day of his life, but of two things it maketh vs ſure, that is
from putrifaction and corruption: and defendeth that natu-
ral moiſture be not lightly diſſolued and conſumed. Secōd-
ly, he putteth thzee effectes of ſage. The firſt is that ſage
comfozteth the ſinowes: for it dzieth the humidities, by
which the ſinowes be let and louſed. The ſecond is, that it
takeſh away the ſhaking of the hands: by reaſon that it co-
fozteth the ſinowes, as is ſaid: now althing that comfozteth
the

the sinowes remoueth trembling. For trembling cometh of febleness of the sinowes. And therefore some olde men and women specially put sage leaues in their meate and drinke. Thirdly, Sage letteth the sharpe ague that assaile vs, by reason that it dryeth humours, it letteth them to putrifie, whereby a sharpe feuer might be engendred. Further note, that sage is hotte and dry, and therefore it is not very wholesome alone in way of meate. Yet because sage comforteth the sinowes greatly, folkes in health doe vse it much in manner of waies. First they make sage wine which they drinke specially at the beginning of dinner or supper. This wine is wholesome for them that haue the falling sicknesse, moderately taken, and after the purgation of the accident matters. Secondly they vse sage in sauces: for it stirreth up a mans appetite, and specially when the stomacke is full of ill humours, rawe and indigested. There is two kindes of sage: One that hath great broad leaues. An other commonly called noble sage, whose leaues be more narrow and lesse: phisicians call it *Silifagus*.

Sage wine.

Two kinds of Sage.

Thirdly the author rehearseth, fixe medicines good for the pallsie: It is said, that sage, castore, that is a castore stones, Lauender, Winterose, Watercresses, and tansie, cure and heale members infected with the pallsie. Why sage doth help it we haue shewed, for it comforteth the sinowes, which the pallsie weakeneth. And eke because sage is hot and drye, it consumeth the fleumaticke matter that remaineth in the sinowes, whereof the pallsie breedeth. And that Castore is wholesome for the Pallsie, appeareth by that it is most comfortable, in heating and drying the sinowes: For Auicenna saith thereof, that it is subtiler and stronger then any other that heateth and dryeth.

And after hee saith, that it comforteth and heateth the sinowes, the shaking, the moist cramp, and benumbed members

Au. 2. can. ca. de ca. 8.

The Regiment

members caused of the palse. And eke he saith: there is nothing better for vñeositie in the eare, the to take as much as a pease, and temper it with oyle of Spyke, and so let it drop into the eare. Castorie hath many vertues, which Auicenn rehearseth, *Castorium* is the stones of a sea beast called *Castor*. The oyle also of Castorie is as specially good for the palsey, as Castorie, after the voiding of the matter that remaineth, and comforteth the sinowes. Of Lauender appeareth. For the swete sauoure thereof both consume the palse matter. And also of the Primrose eke appeareth: for the swete sauoure and heate thereof comforteth the sinowes. This flower is called *Primula veris* because it is the first swete flower that springeth in ver. The flit is a water-crese, for it is hotte, dry, subtile, incisive, and resolute: whereby it taketh away the matter of palse. And Auicenn saith, it comforteth all mollification of the sinowes, for it heateth and draweth out fleume, and clenseth the sinowes from fleume, and phisicians counsaile vs to eate water-cresses in lent, because lenten meate is flumatiike. Water-cresses is a common herbe growing in cold stony, and waterish places, where as be many well-springs. The flit is fanste. The vertue of this herbe is to purge sinne, and the heate thereof dryeth the sinowes. Also it purgeth a man from woymes, and from the matter wherof they be engendred. And therefore french men vse commonly to fry egges therewith in the Easter wake, to purge away the fleame, engendred of fishe in the lent wherof woymes are engendred in them that be thereto disposed. In the texte the author saith, that sage is called the sauer and keeper of nature.

*Nobilis est ruta, quia lumen reddit acuat.
Auxilio ruta vir quippe videbis acut.
Ruta viris coitum minuit, mulieribus augeat.
Ruta facit castum, dat lumen, et ingerit astum.*

of Health.

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Colla facit ruita de pulcibus loca ruita.

Here the author declaring foure properties of rue, saith, Feure pro-
it sharpeth the sight, and properly the iuice thereof, as *Anis* perties of
con saith, and as is before saide at *Allia, nux, ruita*. The le- rewe.
cond is, rue diminisheth the desire of carnall lust in men, Au. 2. can.
and in women rewe augmenteth it : soz by reason that rue ca. de ruta.
heateth and dzyeth, it diminisheth the seede of men which is
subtile and of the nature of the ayer, but in women rewe
maketh subtile and heateth the seede, soz in them it is wa-
terish, and cold, and therefore it stirreth them moze to car-
nal lust. The third is, rewe maketh a mā quick, subtile, and
inuentise : by reason of the heating and dzying, and so
cleareth the wit. The fourth is, that the water that rewe is
sodde in, cast and sprinkled about the house, riddeeth awaye
fleas, and as phisicians say, it killeth them. And after *Ani-* To kill
cen : when the house is sprinkled with the water of wilde fleas.
gourdes, the fleas leape and flee awaye; and like wise doth the Au. vi 4. 2. a.
water that blacke thozne is sodde in. And *Anicen* saith, that 3. ca de
some haue said, that if goats blood be put in a pit in y house, effug. puli.
the fleas will get them thereunto and die. And like wise if a cum.
logge be anointed with the greale of an yychin, the fleas
will gather thereto and die. Fleas cannot abide the saunour
of Colewortes, noz leaues of Olander. Some say, that no-
thing is better to auoid fleas, then things of strong sauour
and therefore rewe, mintes, hørse mintes, and hoppers bee
good, and aboue all things hørse dung, oz else hørse stale is
the chiefe. Also the house sprinkled with the decoction of
rape-seede, killeth fleas. And the perfuming of the house
with a buls hørne dzyeth awaye fleas. Yet to take fleas, no-
thing is better, then to lay blankets on the bed soz therein
they gather themselves.

*De cepis medici non consentire videntur.
Colericis non esse bonas dicit Galenus.*

¶

Flego

The Regiment

members caused of the palseie. And eke he saith: there is nothing better for betelitie in the eare, the to take as much as a pease, and temper it with oyle of Spyke, and so let it drop into the eare. Castorie hath many vertues, which *Auicen* rehearseth. *Castorium* is the stones of a sea beast called *Castor*. The oyle also of Castorie is as specially good for the palsey, as Castorie, after the voiding of the matter that remaineth, and comforteth the sinowes. Of Lauender appeareth. For the swete sauoure thereof both consume the palseie matter. And also of the Primrose eke appeareth: for the swete sauoure and heate thereof comforteth the sinowes. This flower is called *Primula veris* because it is the first swete flower that springeth in ver. The flitt is a water-cresse, for it is hotte, dry, subtile, incisive, and resolute: whereby it taketh away the matter of palseie. And *Auicen* saith, it comforteth all mollification of the sinowes, for it heateth and draweth out fleume, and clenseth the sinowes from fleume, and phisicians counsaile vs to eate water-cresses in lent, because lenten meate is flumatiike. Water-cresses is a common herbe growing in cold stony, and water-rich places, where as be many well-springs. The flitt is fassie. The vertue of this herbe is to purge flume, and the heate thereof dryeth the sinowes. Also it purgeth a man from woymes, and from the matter wherof they be engendred. And therefore french men vse commonly to fry egges therewith in the Easter weeke, to purge away the fleume, engendred of fishe in the lent wherof woymes are engendred in them that be thereto disposed. In the xerte the author saith, that sage is called the sauer and keeper of nature.

*Nobilis est ruta, quia luminareddat acuat.
Auxilio ruta vir quippe videbis acute.
Ruta viris coitum minuit, mulieribus auget.
Ruta facit castum, dat lumen, et ingerit astum.*

Costa

of Health.

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Colla facit ruita de pulcibus loca ruita.

Here the author declaring foure properties of rue, saith, Feure pro-
it sharpeth the sight, and properly the iuice thereof, as *Anis* perties of
sen saith, and as is befoze saide at *Allia, ruita, ruita*. The se- rewe.
cond is, rue diminisheth the desire of carnall lust in men, Au. 2. can.
and in women rewe augmenteth it: soz by reason that rue ca. de ruta;
heateth and drieth, it diminisheth the seede of men which is
subtile and of the nature of the ayer, but in women rewe
maketh subtile and heateth the seede, soz in them it is wa-
terish, and cold, and therefore it stirreth them moze to car-
nal lust. The third is, rewe maketh a mā quick, subtile, and
inuentise: by reason of the heating and drying, and so
cleareth the wit. The fourth is, that the water that rewe is
sodde in, cast and sprinkled about the house, riddeth away
fleas, and as phisicians say, it killeth them. And after *Ani-* To kill
sen: when the house is sprinkled with the water of wilde fleas.
gourdes, the fleas leape and flee away: and like wise doth the Au. vi. 4. ra.
water that blacke thorne is sodde in. And *Anicen* saith, that 3. ca. de
some haue said, that if goats blood be put in a pit in y^e house, effug. puli.
the fleas will get them thereunto and die. And like wise if a cum.
logge be anointed with the grease of an yychin, the fleas
will gather thereto and die. Fleas cannot abide the sauour
of Colewortes, noz leaues of *Dleander*. Some say, that no-
thing is better to auoid fleas, then things of strong sauour
and therefore rewe, mintes, hofse minter, and hoppers be
good, and aboue all things hofse dung, oz else hofse stale is
the chiefe. Also the house sprinkled with the decoction of
rape-seede, killeth fleas. And the perfuming of the house
with a buls hofne driueth away fleas. Yet to take fleas, no-
thing is better, then to lay blankets on the bed soz therein
they gather them selfes.

De cepis med. ci. non consentire videntur.
Colicis non esse bonas dicit Galenus.

¶

Flego

*Elegmaticis vero multum docet esse salubres.
Præsertim stomacho, pulcrumque creare colorem.
Constitit cepis loca remdata capillis
Sape fricans poteris capitis temperare decorem*

Here the authoꝝ speaketh of onions, and declareth five things. First touching their operation, phisitions agré not. Of onyons. For some say they be good for fleumatick folkes, and some say nay, as *Rasis*, which saith, that they engendꝛe superfluous and fleumaticke humours in the stomach. Secondly *Galen* saith, they be right hurtfull for cholericke folkes, because, as *Anicen* saith, onions be hot in the third degré, and therefore they hurte hotte folkes as cholericke be. Thirdly onions be holosome for fleumaticke folkes. For they be hotte, perling, subtil, scouring, and opening, wherefoꝛe they digest, cutte, make subtil and sweepe away fleumaticke and clammye humours, growen in the fleumatick folkes. Fourthly, onions be holosome for the stomach, for they both heats and mundifie it from scame. And therefore *Anicen* saith that it, that is eaten of the onion thꝛough the heate thereof comfozteth a weake stomach. And therefore they make a man wel coloured. For it is impossible for one to haue a liuely colour, if his stomach be very fleumaticke, or filled with ill, rawe, and fleumatick humours. The which is, that onions sod and stamped, restore haire againe, if the place where the haire did growe be rubbed therewith. This is of truth, when the heare goth away thꝛough stopping of the pores, and corruption of the matter under the skinne. For the onions open the pores, and resolueth the ill matter under the skinne, and drawe good matter to the same place. And therefore as *Anicen*, saith, oft rubbing with onyons is very holosome for bald men. Wherefoꝛe the text concludeth, that this rubbing with onions prepareth the beautie of the head: for beares are the beautie of the head. Furthermoze, onions stir one to carnall lust, and they

*Au. can. 3.
ca. de. pre-
al. et c. 4.
ca. de. cura-
tionis alo-
pecie.*

provoke the appetite, and bring colour in the face, and when they be mingled with hony, they destroy wartes, they engender thirst, and they hurte the understanding, for they engender an ill grosse humour, they encrease spittle, and the iuice of them is good for watering eyes, and doth clarify the sight as *Avicen* saith. Further note, that onions, hony and vinegar stamped together, is good for the biting of a mad dog. And therefore some adde these two veries unto the fore-
said text.

*Appositas perhibent morsus curare caninos,
Si trita cum melle fuerint et aceto*

But of this is spoken before at *Allia, nux, &c.*

*Et medicum granum, sicum, calidumque sinapis
Dat lachrimas, purgatq; caput, tollitque venenum.*

Here the author reciting two things, saith, that mustard seed, is a little graine, which is hotte and drie, unto the third degree, after *Avicen*. Secondly, he putteth three properties or effectes of mustard seed. The first is, it maketh ones eyes to water: for by reason that it is verie hotte, it maketh subtil and looseth the humidities of the bzaine: whereof then by their flowing to the eyes, the teares come. The second effect is, it purgeth the bzaine, and cleanseth away the rheumaticke humidities of the head. Also if it be put into the nozethills, it purgeth the head, by reason that it provoketh one to sneeze. And therefore it is put into their nozels that haue the apoplexie, for the sneezing purgeth the bzaine. And likewise mustard seed, by reason that it is hotte, both dissolve and loose such steames as stoppe the cunctites of the bzaine: of which followeth apoplexie: and thus it appeareth, that mustard seed is a great looser, cleaner, & cleanser of rheumatick humidities: the third effect is, it

Of mustard
seede.
Au. 2. can.
ca. dc.
Sinapi.

Au. loco
pccal.

withstandeth poison: For *Anicen* saith, that venomous
wormes can not abide the smoke of mustard seede.

Crapula discutitur, capitis dolor, atque grauedo.

Purpuream dicunt violam surare caducos.

Three pro-
perties of
violets.

Here the author reciteth three properties, or effects of
violettes. First, violettes delay drunkenness, by reason
that violets haue a temperate sweete sauour, which great-
ly comforteth the braine. For a strong brain is not lightly
ouercome with drinke, but a weakie is. Also violettes be
colde, wherefore they coole the braine, and so maketh it vn-
able to receiue any fume. The second is, violets take the
head ache, and græue, that is cause of heat, as *Anicen*, *Rasis*,
Alman, and *Mesue* say: for by reason that violets be colde,
they withstand hot causes. The third is, violets help them
that haue the falling sickenes. Though some say thus, yet
this effecte is not commonly ascribed vnto violets. And ther-
fore if violets haue this property, it is but by reason of their
sweete smel, that comforteth the brain, which straitned, is
not hurt by small griefes, and consequently falleth not into
epilepsie (which is called the little Apoplexie) chauncing by
stopping of the sensible sinowes.

Aegris dat somnum, vomitum quoq; tollit ad osum.

Compescit tussim veterem, colicisq; medetur.

Pellit pulmonis frigus, ventrisque tumorem.

Omnibus et morbis subueniet articularum.

Here the author reciteth eight properties of nettles.
First nettles cause a sicke body to sleepe. For it is subtilia-
tiue, and cutteth and scoureth fluxe and grosse humors,
that græue nature, and lette sleepe. Secondly it doth away
vomite, and custome thereof; by reason that vomite and
parbaking is caused of a clammy humor, which the nettle
cutteth.

cuffeth. Thirdly, the nettle so doeth olde cough: and specially bony, wherein nettle seede is tempered. For the nettle auoiceth clammye sicame out of the bzeast as *Rafis* saith. And *Anicen* saith, that the nettle, when it is dzunke with water that bariey is sed in, both mundifie the bzeast: and when the leaues thereof is sod in Barly water, they dzawe out grosse humoys, that are in the bzeast, but the seede thereof is stronger. Fourthly, it is holesome for them that haue the colicke. For a nettle is a cutter, a subtiler, a resoluer, and a scourer of fleugmatick humidity, or grosse ventositie, which engender the colicke. The colick is a painful græfe, in a gutte called *Colon*, as the græuous disease *Iliaca*, is named of the gutte *Iliou*. Fifthly, the nettle with his beate dzineth cold out of the lightes. Sixthly, a nettle alwageth swelling of y belly: for it resolueith wind: wherof most part of y swelling of the belly commeth. The seuenth effect is, the nettle helpeth the diseases in the ioyntes, as the goutte. This is of truth when it commeth throught matter that is colde, fleugmaticke, and grosse: by reason that nettle a heat, cut, and make subtiler such matter. And besides these effects, after *Anicen*, the nettle stirreth one to carnall lust, and properly the seede thereof dzunke with wine openeth the closing of the matrice; and in lousing dzaweth out sicume and rawe humoys, by his vertue absterfue, and not resolutive: yet least taking of the nettle or the seede hurt the thzoate, it is good to dzinke after it a little oile of *Rosate*. A nettle is hot in the beginning, of the third degree; and dzie in the second, *Anicen*.

Au 2. can
cap. de vti-
tica.

Au. can.
ca. de 3.
vitiua.

Hispus est herba purgans a pectore flegma.

Ad pulmonis opus cum melle coquatur hisopus.

Vulnus eximum fertur reparare colorem.

Here the author reciting the effects of *Isop*, saith, it purgeth

Of Ilope.

Au. 2. can
ca. de. hi.
fopce.

geth the breaſt of ſleume: by reaſon that Ilope is an herbe hot and dry in the third degre, it is a great wiſper, louſer, and conſumer of ſleumatick humiditie: and hath a ſingular reſpect to the partes of the breaſt: and therefore hiſope moſt properly is ſaid to purge the breaſt of ſleugme. Secondly, it is alſo good to purge the lightes from ſleume, for the ſame cauſe, and properly if it be ſod with hony: for hony is a ſcourer: and the iſopes ſcouring is augmented with the hony. The ſame willethe *Anicen*, ſaying: hiſope comfozteth the breaſt and lightes, diſeaſed with the cough and thiſſicke of olde continuance, and likewiſe doth the decoction thereof made with hony and figs. Thirdly, hiſope maketh one wel coloured in the face, for *Anicen* ſaith that the drinketh thereof cauſeth good colour. And beſides theſe effects, hiſope auoideth ſleume and woymes as *Anicen* ſaith. And after *Platearius*, hiſope ſod in wine clenſeth the matrice from all ſuperfluities.

*Appoſitum cancri tritum cum melle medetur,
Cum vino potum poterit ſedare dolorem.
Sape ſolet vomitum ventremque iuuare ſolutum.*

Of cherfil.

A canker.

This text declareth the operations of cherfil. Firſt cherfil ſtamped with hony, and laid plaſterwiſe to a canker, healeth it. Thus ſaith *Platearius* in the chapter thereof. A canker is a melancholy impoſtume, that eateth the parts of the body, as well fleſhie as ſinowy. And it is called canker, becauſe it goeth ſwiftly like a crab. The ſecond effect is, if cherfil be drunken with wine, it healeth the ach of the belly. For it awageth inflation that is cauſed of groſſe ventofity, wherof ache cometh, and loſeth ventofitie of the ſtomack and all other guts, and openeth ſtopping, and thereunto the wine helpeth.

Thirdly cherfil cealeth vomiting, and the laſke: and by reaſon that it is hotte in the third degre, and dry in the ſecond,

cond, it digesteth and dyeth that matter, whereof vomite cometh. And this is very truth, when vomite of the last come of cold stematick matter. And besides these effects, it prouoketh vyne and the menstruositie, and aswageth ache of the sides and reins, and specially taken with *Mellicras* *1000*.

Enula campana red dis praecordia sana.

Cum succo ruta, si succus sumitur huius:

Affirmat ruptis nil esse salubris istis.

Here the anchor declaring two effects of enula campana, saith, it comfozteth the heart strings, that is, the bzim of the stomacke, which is properly called the heart strings or else vitall members, that is the windie members, which be nere the heart, and specially the heart roote. That it comfozteth the bzimine of the stomacke appeareth, in that the swete smelling roote of enula comfozteth the stowpy members. For the bzimine of the stomacke is a stowpy member. That it comfozteth windy members appeareth. For wine made of enula, called *Vinum enulatum*, clenseth the bzeast, and lightes or longes as *Auicenn* saith. Also enula swallowed downe with honey, helpeth a man to spitte, and it is one of those herbes, that reioyce and comfozt the heart. The second effect is, that the iuice of this herbe with the iuice of rewe, is very holesome for the that be burst, and that is specially when the burstenes cometh by ventositie: for these two iuices dissolue that. And besides these effects enula is good for a stomacke filled with ill humoys, and it openeth opilations of the liuer and splene, as *Rasis* saith. And it comfozteth al hurtes, cold græfes, and motions of ventosities, and inflations, as *Auicenn* saith.

Elf dock
scabwert
or horse
hel.

Au. 2. can.
an. de. enu-
la.

Cum vino choleram nigram potata repellit.

Sic.

Sic dicunt veterem sumptum curare podagram

A remedy
for choler

Here the authoꝝ rehearsing two effectes of hill woꝝte saith; that pzincipally the water thereof taken with wine purgeth blacker choler. Secondly hill woꝝt healeth an old goute, foꝝ the propertie of this herbe is to melt and dissolue fleame, wherof very often the goute is wonte to be engendꝛed. And note, that after *Platarius*, hill woꝝt is hotte and drye in the third degré. The substance thereof is subtile, the vertue comfoꝝtable, though the swete smell, the substance thereof openeth, and the qualities be drye, the fire substance of nature thereof consumeth by burning and drying.

*Illius succo crines retinere fluentes
Alius asseritur dentiq; curare dolorem,
Et squamas succus sanas cum melle perunctus.*

V Water-
cresses

Au 2. can.
cap. de
naturaio.

Here the authoꝝ rehearsing thꝛé effectes of water-cresses saith, they retayne haire falling away, if the head be anointed with the iuice thereof, or else if the iuice of water thereof be dronke. This effecte *Auicenn* toucheth saying. The drinking or anointing with water-cresses retaineth beares falling away. The second effecte is, water cresses both cure tooth-ach, specially if the ach come by colde, foꝝ it pearseth, resolueth, and heateth, as appeareth at *Cui moriatur homo*. Thirdly, the iuice of water-cresses taken with hony, or the place anointed therewith, both away skales, that cleane to ones skinne: by reason that such skales be engendꝛed of salt fleugme.

Water-cresses, as is said, purgeth all fleugme: therefore if it be dronke it resisteth the cause of skales: & hony which is a clenfer, helpeeth much thereto. Beside these effectes, water-cresse dꝛie by the corruption of the beellie, and clenferth

cleaseth the lightes, it heateth the stomacke and liver, and is hole some against the grossenes of the splene, namelpe wbe a plaister is made of that and of hony, it causeth one to cast by choler, it augmenteth carnal lust, and by dissolving annoyeth out woymes and pponoketh menstruositie as *Avicenna* saith.

*Cecatis pullis, ac lumine mater hirundo,
Plinius ut scribit, quamvis sunt eruta reddit.*

Here the aucthor saith, when yong swallowes be blind, the damme bringeth Celendine, and rubbeth the eyes, and maketh them to se: whereby the aucthor sheweth, it is hole some for the sight. And this appeareth to be true: for commonly it is a medicine against feblenes of sight. Celendine hath iuice, and is well knowne. And why Swallowes knowe it better then other birdes may be because their young be oftener blinde, swallowes dung doth make them blind, and so the damme dungeth sometime in the yonges eyes, and make them blind. And after *Placare*, Celendine is hotte and dry in the thirde degree. And the qualities and substance thereof hath vertue to dissolve, consume, and draw. And the rootes thereof stamped and sod in wine, are good to purge the head, and womans pziuity from broken moist humours, if the patiente receyue the smoke thereof, at the mouth & after gargaryse wine in the throte.

Of celendine.

*Anribus infusus vermes succus necat usus.
Cortex verrucas in aceto cocta resoluit.
Ponsorum succus flos partes destruet eius.*

Here the aucthor rehearsing three things of wilow, saith, To kill the iuice thereof poured into ones eare, killeth woymes: woymes.
by

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Aucen. can.
capit. de
salice

To voyde
waters.

Aucen. can.
cap. de
porrulaca.

by reason of the stipticitie and drying thereof. And after Au-
nien nothing is better to heale mattering at the eares, the
the iuice of willow leaues. Secondly the rynde of wil-
lowes, sodde in vinegar, toke away wartes. And Auicen
saith, willowe ashes with vinegar dryeth by wartes by the
rootes: by reason of the ashes vehement drying. Yet to
destroy warts, nothing is better then to rubbe them with
Purslaine. This the propertie, and not the qualitie of
purslaine both after Auicen. Thirdly, willow flowers, and
the iuice of the fruit thereof, letteth the birth of a child: for
though stipticitie and drought thereof, it causeth the child
to be boyn with great paine.

*Confortare crocum dicatur latificando.
Membraque defecta confortat, epas reparando.*

Of saffron.

Aucen. 2.
capit. de
croco.

Here the authoz saith, that saffron comforteth mans bo-
dy, in gladding it. And witteth well, that saffron hath such
a propertie, and if one take more thereof then he ought,
it will kill him in reioycing or laughing. Auicen saith, that
to take a dramme and a halfe, will kill one in reioysing.
Secondly, saffron comforteth defectiue members, and prin-
cipally the heart. It comforteth the stomack, with the stip-
ticitie and heate thereof: and for the same cause restozeth the
liver, for it wil not suffer the liver to be dissolued. Yet to
use it onermuch, induceth parbozaking, and marreth the ap-
petite. Of this Auicen warneth vs saying: It causeth par-
bozaking, and marreth the appetite, because it is contrary to
the sharpenes in the stomacke, which is cause of appetite.
Besides these properties, saffron maketh one sleepe, and
dulleth the wits, and when it is drunke with wine, it ma-
keth one drunken, it clenseth the eyes, & letteth humours
to slowe to them, and maketh one breathe well, it stirreth
to carnall lust, and maketh one to pisse.

Reddis

*Reddit facundus premansum saepe puellus.
Iste stillantem poteris retinere errorem.*

Here the author reciting two commodities of larks, saith that often eating of larks maketh yong women fruitful, by reason, as *Auicenna* saith, Larks dilate the matrice, and take away the hardnes therof: which letteth the conception. Secondly larks stint bleeding at the nose, as *Auicenna* saith. Many other effects of Larks are repaired at *Allia, nux, yma, &c.*

*Aui. 2. can.
cap. de por.
ro.*

*Quod piper est nigrum non est dissolvere pigrum.
Flegmata purgabit, digestivumq, innabit.
Lenocipiper stomacho prodest, iussuq, dolori.
Vtile praeniet motum febrisque rigorem.*

Here the Authour declaring many commodities of pepper, *Pepper.* per saith, that blacke pepper thzough the heate and vyne thereof loseth quickly: for it is hotte and drie in the third degree. Secondly it purgeth sleume, for it draweth sleume from the inner parte of the body and consumeth it. Likewise it auoydeth sleume out, that cleaueth to the breast and stomacke, heating, subtiling, and dissolving it. Thirdly, it helpeth digestion. And *Auicenna* saith, that pepper digests and causeth appetite, and specially long pepper, which is holsoner to digest rawe humours, then either white or blacke, as *Galen* saith. Secondly he declareth fine holsoner things of white pepper: First, white pepper comfzorteth the stomacke: for *Galen* saith, that it comfzorteth moze then the other two. And *Auicenna* saith, that white pepper is moze holson for the stomack, & moze vehemently doth cōfzort. The second is, pepper is specially holsoner for the cough, that cometh of cold sleumatike matter, for it heateth, dissolueh and cutteth

*Aui. 2. can.
cap. de pi-
pere.*

*Galen 3. de
reg. sanitas
tis cap. 7
Aui. 1. 100,
preal.*

Against
the bellie
ache.

teth it. And *Anicen* saith, w^he pepper is ministred in Elee-
tuaries, it is hole some foz the crugh, and aches of the bzeast.
Wheroly, white pepper is hole some foz the ache, and that is
to witte of the bzeast and ventuous paine. And foz that, all
pepper is good, foz all pepper is a diminisher and a bold-
er of winde. And *Anicen* saith, that white pepper and long is
hole some foz pricking ache of the belly, if it be drunke with
hony and fresh bay leaues. Fourthly, pepper withstandeth
the causes of a colde feuer, foz it digeste th and heateth the
matter. Fifthly, pepper is hole some foz a shaking feuer, by
reason that the heate of the pepper comforteth the sinowes
and consumeth the matter spread on them, and *Anicen* saith,
in rubbing it is made oymtent, which vnguent is hole-
some against shaking. These fve properties are ascribed to
the other kindes of pepper, as *Anicen* saith. And besides
these effects, pepper heateth the sinowes and bzaines of
mans body, it mundifieth the lightes, and a little prouoketh
the bzine, but much louseth y belly, as *Anicen* saith. There
be thre sortes of pepper, white pepper, called *Leucopiper*,
long pepper, called *Mocropiper*, and blacke pepper called
Melancopiper. It is called white pepper, that is very greene
and moist: And when it is a little dzed and not perfectly
ripe, it is called long pepper. But when it is perfectly ripe
it is called blacke pepper.

*Et mox post escam dormire nimisq; moueri.
Ista granare solent auditus ebrietasq;*

Hurtfull to
the hea-
ring.

Here the author reciteth thre things that graue the
hearing. The first is immediat sleeps after meate, and that
is if one eats his fill. Foz the immediate slepe will not suf-
fer the meate to digest, and of meate vndigested are eng-
zed grosse vndigested fumes which with their grossnesse
stoppe the cunduites of hearing: and they engroffe & trou-
ble

ble the spirites of hearing. The second is too much moving after meate : for that also letteth digestion , and the due shutting of the stomaches mouth : by reason that then the stomaches mouth closeth not so easily , as by a little walking, where by the meate descendeth to the bottom of the stomacke. For when the stomacke is not shut, many fumes ascend to the head, that gréue the hearing . The third is drunkenness, whereof many fumes and vapours are engendred which ascend to the head, and organ of hearing, and troubleth the spirite therof, and gréueth the hearing. And drunkenness doth not onely hurt the hearing, but also the sight, & al the senses, for the same cause as is befoze said. Ther be thre things, as *Auicén* saith, that hurt the eare and other senses, tobyng, repletion , and slape after refection. And some text hath his verse, *Balnea, sol, vomitus affert, repletio, clamor.* Which things gréue the hearing, but specially great noyse. For *Auicén* saith, if we will heare well and naturally, we must eschewe the sun, laborious bayning, vomite, great noise, and repletion.

*Au. 4. 3. ca.
3. de conse.
sanit. auris*

*Metus, longa fames, vomitus, percussio, casus.
Ebrietas, frigus, tinnitum causas in aure.*

Here the author reciteth seamen things which cause a humming and a noise in ones eare. The first is feare, and after some motion. The cause is, for in feare the spirites and humours creep inward toward the heart sodainly, by which motio ventositie is lightly engendred, which entring to the organ of the hearing , cause the tinging and ringing in the eare. By coypozaill moving, also humours and spirites are moved , of which motion ventositie is lightly engendred, which comming to the eares causeth ringing. For ringing is caused throug some moving of the vapour or ventositie

Aui. 4. 3.
cap. 9.

about the organ of the hearing, moouing the natural aire of those pipes or organs contrarie to their naturall course. The second thing is great hunger, *Anica* the which the reason saying: that this thing chanceth through humours spread and resting in mans body. For when nature findeth meate, she is conuerted vnto them, and that resolutely and moueth them. The third is vomiting, for in vomiting, which is a laborious motion, humours are specially mooued to the head. In token whereof wee see the eyes and face become red, and the sight hurt. And thus also by vomiting, vapours and ventosities are some mooued to the organ of the hearing. The fourth is, beating about the head, specially the eares, for thereby chanceth vehement motion of natural aire, being in the organ of the hearing. For when any member is hurt, nature immediatly sendeth thereto wind & bloud, which two be the instruments of nature, by which then motion is caused in the eare. The fift is falling, specially on the head, for the same cause that is the weed of beating. And of a fall whatsoeuer it be, a moouing of the humours is caused in the bodie. The sixt is drunkenness, for drunkenness filleth the head with fumes and vapours, which appoaching to the organ of the hearing troubleth it, and maketh a noise in the eare. The seauenth is cold, for by great cold the organ of the hearing is fabled, wherefore of a small cause by cold ringing in the eare chanceth, for great cold causeth ventosities. And ringing in the eares chanceth not onely by these causes, but also of many other, as ventositie engendred in the head, and therein mooued, or else by some matter and corruption engendred in the head, or else by motions of ventosities, chauncing oft times in the opening of the eare, as they that haue an ague: or by the great repletion of the bodie, and most especially of the head, or by some clammy matter resolved into a little ventosity, or by medicines, whose proprietie is to retaine humours & ventosities in þe parts of the brain, as saith *Anica*,
Salua

*Balnea, vina, uenus, uentus, piper, allia, fumus.
Porri, cum cepis, lens, fletus, faba, synapis,
Sol, coitus, ignis, labor, ietus, acumina, puluis,
Ista nocent oculis, sed vigilare magis.*

Here the Authour rehearseth 2 1. things hurtfull to the eyes. The first is baining whether it be moist or drie, called hot houses. For baining greatly heateth the eyes, and so hurteth their complexion, for the eyes be naturally cold and of the nature of water. Secondly, baining drieth and resolucth the subtille humidities of the eyes, with which the sightie spirits that are fierie, should bee refreshed and tempered. This hath made many blinde in Almaine, whereas they vse many baines and hot houses. Like as in Poland are moze leapers then any countrey for fault of god gouernance. The second is wine immoderately taken: for that febleth the eyes & sight, by reason that it filleth the head with fumes and vapours, which dull all the wits. The third is ouermuch carnall copulation, which all phisicians say, febleth much the sight. And Aristotle noteth the cause: for by carnall copulation, that that is becomfull for the eyes is taken away. There must bee in the eyes moyste watrish subtiltie, which soztifieth the visible spirits. For the eye is naturally moist. And therefore Aristotle sayth, that eyes be of the nature of the water. But when naturall moistures are drawn and boyded out, the body waxeth drie, and withereth away: the eyes lose their proper nature, which they retaine and keepe by humiditie, and not without a cause: for by fierie spirits which are in moouing, the sight woulde vanishe away, ere that it were succoured with moisture.

xxi. things
hurtfull for
the eyes.

Ari. 4. part.
problem 2.

Ari de inse-
su & sensa-
to. & v. de
animalu.

Thus it appeareth plainly, that carnall copulation, by drawing away the moistnes, drieth by the superior parts
of

Hippo.
aphoriff. 110.

Austrini
gauc. 3c.

of man, whereby the quick sight is hurte. The third is
wind, and specially the south winde. For Hippocrates saith:
the south winde is mistie and dusketh the eyes: for that
winde filleth the head with humidities, which tol the wits
and darke the sight. The fifth is pepper, which throug
the sharpnesse thereof, engender fumes that bite the eyes.
The sixt is garlick, which also hurteth the eyes throug
sharpnesse and vaporousitie thereof, as is said at *Allia, nux,*
ruta, &c. The seauenth is smoke, which hurteth the eyes,
throug the mozdication and dzying thereof. The eight is
lakes, for by eating of them, grosse melancholie fumes are
engendred: whereby the sight is shadowed, as is before
said at *Allia, nux, ruta, &c.* The ninth is onions, the eating
of which hurteth the eyes, throug their sharpnesse. The
tenth is *Lens*, the much eating whereof, as *Anicm* saith,
dusketh the sight, throug the vehement dzying thereof.
The eleuenth is too much weeping, which weketh the eyes,
for it causeth debilitie retentive of the eyes. The twelfth is
beanes, the vse whereof engendzeth a grosse melancholye
fume, darking the visible spirites, as lakes do. And there
foze the eating of beanes, induceth dreathfull dreames. The
thirtenth is mustard, the vse whereof scableth the sighte
throug his tartenesse. The fourtenth is to loke against
the sunne: and that is throug the vehement splendour and
bryghtnesse thereof: whereby the sight is destroyed, as ap
peareth by experience. For the vehement sensiblenesse of a
thing, not proportioned to mans sence, as the sun beames,
corrupt mans sence. The fiftenth is too much carnal copu
lation, and specially after great sating or repletion, or af
ter great voiding or emptinesse, but this is already decla
red. The sixtenth is fire, the beholding whereof causeth
vehement dzyennesse in the eyes, and so hurteth the sight: and
eke the bryghtnesse thereof hurteth the eyes. And therefore
wee see commonly that smithes and such as worke before
the fire, be red eyed and scable sighted. The seuententh is
great

great labour, so that also drieth vehemently. The seauentēth is limiting upon the eyes, which hurteth the sight, so: it maketh them bloud shot, and troubleth the visible spirite, and other while engendzeth impostumes. The ninetēth is too much vse of tarte or sharpe things, as saucies: and that is through the tartenes of humors of them engendzed. The twentieth is dust, or walking in dustie places: in which, dust flyeth lightly into the eyes, and dust keth the sight. The one and twentieth, and above other hurtfull to the eyes and sight, is too much watch: so: too much watch induceth too much drowsynesse in the eyes. And generally all repletions hurt the eyes, and all that drieth by nature, and all that troubleth the bloud by reason of saltnes or sharpenesse. All drunkennesse hurteth the eyes: Cloniting comforteth the sight, in that it purgeth the stomache: and hurteth it, in that it moueth and drieth the matters of the braine to the eyes. And therefore if it be needfull to spue, it must be done after meate without constraining. Also too much sleepe incontinent after meate, and much bloud letting: and namely with ventosities, hurteth the sight, as Auiuen saith.

Feniculus, verberna, rosa, chelidonia, ruta.

Ex istis fit aqua, quae lumina reddit acuta.

Here the Authour reciteth five hearbs, whose water is very To clarifie holisome for the sight. The first is fenell, whose iuyce put into the eyes, the eyes. the eyes, sharpeneth the sight after Rasi. The second is Warrucin, whereof the water is of many phisicians put in receits, holisome against feeblenesse of sight. The third is Rose water, which doth comfort the lining spirit and sight. The fourth is Celendine, whose iuyce is cistene, it is called *Celidonia*, that is, giuing celestiall gifts. The fift is Rue, the water of those hearbes is holisome for the sight, as phisicians communely say.

Sic dentes serua, p. rrorum collige grana.

Ne careas iure cum iniqui amo simal ure.

S

Aui. 3. cap. 3.

4. c. 1.

Sicque

Sicque per emborum fumumque cape dente remotum.

For tooth-
ach.

Atq. 2. can.
cap. de por-
ro.

Here the authour reciting certain medicines for the toothach, saith, Leke seede and henbane burned together, is good for the toothach. They must be manisfred on this wise: the iuyce of henbane with the leke see de must be burned together, and the smoke must be receiued through a funnell on the side that the ach is. The vertue of the henbane taketh alway the feeling of the paine. And the vertue of the leke seedes summe killeth the worms, which otherwhile living in the concavities of the teeth, causeth intollerable paine, as Auenen saith.

Nux, oleum, frigus capitis, anguilla, potus.

Ac pomum erudum faciunt hominem fore raucum.

This text declareth five causes of hoysenes. The first is eating of spits, for spits drie much, and therefore they asperate the voyce, and make it like a cranes voyce. The second is oyle, the vse wherof may engender hoysenes: for some parts therof cleaue fast to the pipe of the lights, causing hoysenelle. Secondly, it maketh cholerick folk hoise, by reason that in them that oyle is lightly euasmed, and so the inflammation causeth exasperation and hoysenelle: but the first cause seemeth better. The third is colde of the head. For colde of the head doth presse together the braine, whereby the humours descend toward the thyoate and the pipe of the lights, and enduceth hoysenelle through too much moistnesse of the pipe. The fourth is eating of Peales: for the eating of them multiplieth clammye sicume, which coming to the lights, sticke there still, and cause hoysenes. The fift is ouermuch drinkeing, specially toward bedde. For then the beherment wetting of the pipe of the lights, doth cheefely cause hoysenelle of the voyce, as all phisicians say. The sirt is rawe apples, for by reason that they be rawe, they encrease sicume, and if they be not ripe, but sharpe and sower, they make the thyoate rough.

Leisma

*Ieiunia, vigila, ealeas dape, valde labora.
Inspira calidum, modicum tibe, comprime flatum.
Hæc bene tu serua si vis depellere reuma.
Si fluat ad pectus dicatur reuma catarrus.
Ad fauces bronchus, ad nares esto corisa.*

Here the Authour declareth seauen things that cure the reume. The first is abstinence from meate, or fasting, for thereby the matter is diminished, for abstinence drieth, and the matter is better ryped and consumed: For when nature findeth no matter of fode whereon she may worke, she worketh on reumatike matter, and consumeth it, and the head is lesse filled therewith. Wherefore Auicen saith, that a man hauing the Catarre or the yose, should take heede that hee fill not himselfe with meates. The second is watch, for watch drieth the braine, and withstandeth that the vapours ascend not to the head. The third is hot meates and drinks: for with their heate the cold water of the reume is digested. The fourth is to labour much: for thereby the matter reumatike is consumed, by reason that much labour drieth vp superfluities of the body. And in steede of Valde, some texts haue Vesse. And then the sentence is, that warme garments is holsome for the reume, specially when it comuneth by cold matter. The fift is inspyring of hot aire, and specially if the catarre proceede of colde matter: for by bzeathing of warme ayze, the matter is warmed and ryped. The sixt is, to drinke little, and to endure thirst: for thereby the reumatike matter is consumed. For little drinking filleth not the head, as much drinking doth. The seauenth is to holde ones bzeath, for that is specially good in a catarre caused of a colde matter: By reason that this holding of the bzeath, heateth the partes of the breast, and so the colde reumatike matter causing the catarre, is better digested. Auicen rehearsing these things, sayth. It behoueth to keepe the head warme continually. And also it must bee kept

For the
reume.

Au. loco.
preal.

The Regiment

Rasir.; al.

from the winde, and namely after the south. For the south winde repleteth and maketh rare. The south winde constraineth. And hee must drinke no cold water, nor sleepe on the day time. He must endure thirst, hunger, and watch as he can: for these things in this sicknesse are the beginning of health. Farthermoze, *Asu* biddeth him that hath the reume, to beware of lying vpight: For by lying vpight the reumatike matter sloweth to the hinder parts of man, whereas be no manifest issues, whereby the matter may auoyde out. Therefore it is to be feared lest it slowe to the sinowes, and cause the crampe or palsey. And likewise hee ought utterly to forbeare wine: for wine is vaporous, and in that it is verie hotte it dissolueth the matter, and augmenteth the reume. And likewise hee must not stande in the Sunne or by the fire, for the Sunne and the fire lose the matter, and augment the reume. In the last two verses the Authour putteth difference betwene these thre names, *catarrus*, *branchus*, and *corisa*. And the difference standeth in the matter flowing to one part or another of the bodie. When the matter runneth to the best partes it is called *catarrus*, when it runneth by the nose, it is called *corisa*, when it runneth by the necke, it is called *branchus*. But this word *reume* doth note and signifie generally all manner of matter flowing from one member to another.

*Auripigmentum, sulphur miscere memento.
His decet apponi calcem commisce saponi.
Quatuor hac misce, commixtis quatuor istis:
Fistula curatur, quater ex his si repleatur.*

For the fistula.

Here the autho^r rehearsing a curable medicine for the fistula, saith, y^e a plaister made of *Auripigmentum*, byrnestone, white lime, and sope mingl'd together, healeth the fistula. For these things haue vertue to drie and mundifie: which intentions are requisite in healing a fistula. *Placurie* saith, *Auripigmentum* is hotte and

and drie in the fourth degré: it dissolueth and dratweth, consumeeth, and mundifieth. Bzinstone and sope (as he saith) are hot and drie, but bzinstone is more vehement, soz it is hot and drie in the fourth degré, but sope is not. Auicen saith that lime washed drieth without mordication, and maketh steele. The fistula is a running soze which auoideth matter more oz lesse, after the diuersitie and course of the mone. *Auripigmentum* is that that grauers fasten bzas and mettals with to stone.

*Ossibus ex denis bis centenisque nonentis.
Constat homo, denis bis denibus & duodenis.
Ex tricentenis decies, sex quinqueque ventis.*

Here the authour numbzeth the bones, teeth, and beynes in mans body. First he saith, there be CCxix. bones: yet after the doctours of physick, *Hippocrates*, *Galen*, *Rasis*, *Auerrois*, and *Auicen*, the bones in man be CCxliiii. And though herein bee variance, yet there is a maister of physike that saith, *Ossa ducenta sunt atque quater duodecim*. Secondly the Authour saith, that a man most commonly should haue xxxi. teeth. But yet it chanceth, that some lacke scure of the last teeth, which bee behinde them that wee call the grinders, and these haue but xxviii. teeth. Some lacke these scure last teeth in childhoo donely, some other lacke them till they be very old, and some all their life. Here is to be noted that after *Auicer*, the two soz most teeth bee called *duales*, and tve on either side of these twaine, be called *quadupli*. There be two in the upper iawes, and two in the nether: all these teeth be ordained to cut, and therefore some call them cutters, and specially the *duales*. Next vnto those *quaduples*, are tve teeth aboue, and tve beneath, called *canini*, whose office is to bzeak hard thinge. After these be foure ether on either side called grinders, scure aboue and foure beneath. After these ten e haue a teeth called *serpentes*, on ether side, and as well scure as beneath. These also are ordained to grinde mans meate. And so the whole number of the

The nuber
of bones.

The nuber
of teeth.

teeth is xxxi. or else, xviii. in them that haue not the teeth called *sensus*. There is then foure *duales*, and foure *quadruples*, foure dog teeth, sixtēne grinders, and foure *sensus*. Thirdly the text saith, that there is in man CCCxv. veynes, as appeareth in the anathomie.

*Quatuor humores in humano corpore constant,
Sanguis cum cholera, flegma, melancholiaque.
Terra melan. aqua fleg. & aer sanguis, choler igni.*

Here the Authour declareth the foure humours in man, as bloud, fleume, choler, and melancholy. And shewing the nature and complection of them, he compareth each to one of the foure elements. Melancholie is cold and drie, and so compared to the earth, which is of like nature: fleume is colde and moist, and so compared to water. Bloud is hot and moist, and so compared to aire. Choler is hot and drie, and so compared to fire. These things are declared in these verses..

*Humidus est sanguis, calet, est vis acris illi.
Alget, humet, flegma, sic illi vis fit aquosa.
Sicca calet cholera, sic ignis fit simulata.
Melancholia friget, siccatur quasi terra,*

Au. I. doc. 4
cap. I.
For a further knowledge witteth well that after *Auicen*, there be foure humours in mans bodie, bloud, fleume, choler, and melancholy, as is saide. The best of them is bloud, first because it is the matter of mans spirits, in whom consisteth mans life and operations. Secondly because it is comfortable to the principles of life, it is temperately hot and moist. Thirdly, because it restoreth and nourisheth the body more then the other humours. And it is called the treasure of nature: for if it be lost death followeth forthwith. Next to bloud in

in goodnesse, is Fleume. First by reason that if neede be, it is apt to bee turned into blond. Secondly because it is verie neere like humiditie, which is as foundation of life. After fleume in goodnesse, is choler: which is partener with naturall heate so long as it keepeth convenient measure. When followeth melancholy, as dregges and durte remooued apart from the principalles of life, enemye to ioy and liberalitie, and of neere kinred to age and death. Secondly note, that in the diuision of humours there is two kindes of blood, that is to say, naturall and vnnaturall. Naturall blood, that is to say, beyne blood is ruddie and obscure: and arterie blood is ruddie and cleare, without ill sauour, and in comparison of other humours it is very swete. Of vnnaturall is two sorts, the one is vnnaturall in quantitie. that is to say, which is changed from good complexion in it selfe, or else by mingling of another humour. There is another vnnaturall blood, which through mingling of other humours, is ill both in qualitie and substance, quantitie, and in propoztion of the one to the other. And this is double, for the one is not naturall by mingling of an ill humour that cometh to him from without. The other is vnnaturall by mingling of an ill humour engendred in the selfe blood, as when part of the blood is putrified, and the subtiler parte thereof is turned into choler, and the grosse parte into melancholie: or else into choler, or the melancholie, or else both remaineth in the blood. And this vnnaturall blood by mingling of an ill humour, varieth from naturall blood many wayes. First in substance: for it is grosser and fouler, sixth melancholy is mingled therewith: or else it is moze subtiler, when watrishnes or citrine choler is mingled therewith. Secondly in colour, for sometime when fleume is mingled therewith, it inclineth to whitenesse, or through melancholy to blacknesse. Thirdly sauour: for by mingling of putrified humours it is moze stinking, or els by mingling of rawe humours it hath no sauour. Fourthly in talage, for by mingling of choler it inclineth to bitternesse, and by melancholy, to seuerenesse

nes, or the fleume of vnſauernesse. Also of fleume there be two kin- des, naturall and vnnaturall. Naturall is that which with- in a certaine space wil be bloud, for fleume is vndigested bloud. There is another spice of fleume, which is swæte and some- what warme, if it be compared to the bodily heate. But compa- ring it to the ruddie bloud and choler, it is cold. Fleume is natu- rally white: and this is called swæte fleume, extending this name swæte to ali the talages delighting the taste: for othe- wise the naturall fleume is not swæte, but vnſauery and wa- terish, and very neere the talage of water. And to this fleume nature hath not giuen a proper marken, as we hath done to choler and melancholy: but nature maketh it runne with the bloud, for it is a very neere similitude to bloud. And of this fleume there be two necessities and one vtilitie. The first neces- sity is, that it be neere the members, so that the vertue may digest it, and turne it into bloud, and that the members by it be nourished, when they haue lost their naturall fode; that is for to say, good bloud, through restraint of materiall bloud, which restraint is caused through the stomacke and liver, through some causes accidentall. The second necessitie is, that it mingle with the bloud, and make it apt to nourish the mem- bers of fleumatike complexions, as the bzaine and such: for that that must nourish these members, must be well mingled with fleume. The vtilitie of fleume is that it moist the ioynts and members that moue much, least they ware drie through the heate that commeth of their mouing and rubbing. Vnnatu- ral fleume may be deuised, first into the substance, and so some thereof is *musculaginosum*, and that is fleume to ones seaming, diuers, for in some part it is subtile and thin, and in some other grosse and thicke: it is called *musculaginosum*, because it is like muscylages, drawn out of seedes. There is another fleume that appeareth egal in substance: that is in subtile and grosseesse to ones seaming, but for a truth, it is diuers in every place: this is named raw fleume. And this encreaseth in the stomacke and entraides. And to auoyd it out of the stomacke, Hippocrates

biddeth

biddeth vs to spew stoufe a moneth, and to auoide out of the
 guts: nature hath ordained choler to turne from the the chist
 of the galle to the entraille *Intestinum*, and so forth to the lower
 guts, to scow away the scume from the bynnes of the en-
 trades, and cause it to descend doune with the other dregs and
 filth. Sometime this scume is encreased in the veynes, speci-
 ally of old folkes, by minishing of their digestion, and there re-
 maining, is by little and little augmented and engrossed, and
 hurteth nature, which cannot by the veynes thereto ordained,
 anoyde it out, yet it doth that is possible to keepe it from the
 heart and other inward members, and driueth it to the out-
 ward members, and specially to the legs: for by the heavinesse
 thereof, it driueth natur ally to the lower parts of man. And
 this is the cause why old folkes legges are swollen, and that if
 one presse doune his finger therein, there tarrrieth a hole, speci-
 ally toward night, and in fat folkes and such as were wont to
 bee nourished with myosse meates. There is another spise of
 scume very subtile and watrish, like unto water, and some-
 what thicke: this scume is often mingled with their spittle
 that haue ill digestion, and of those that be great drinkers: it
 remoueth from the bzaine to the nose, as it is wont in the be-
 ginning of the poxe, and when by decoction and boyling in a
 man it becometh grosse, it is turned into scume, grosse, white,
 and muscillage. There is another scume grosse and white, cal-
 led *Gypsum*, the subtile parts of this scume is disclued throug
 long byding in the ioynts: and the grossenesse thereof remai-
 neth in the ioynts as hard as bones. This scume engen-
 deth the gout vncurable. There is another scume thicke and
 grosse, like to the molte glasse, in colour, clammyneesse, and
 weight. Secondly, vnnatural all scume differeth in tallage: for
 there is certayne scume that is swete, which is by mingling
 of bloud with scume. And vnder this is contained the vnetu-
 ous scume, which is engendred by mingling vnetuous bloud
 and scume. There is another manner of vnsauery scume,
 caused of rawnesse, as certayne glassy scume. There is another

fast fleume, caused by mingling of choler. And this is moze by-
 ting, dryer, and lighter then any other fleume, through the cho-
 ler mingled therewith, which is drie, light, and sharpe. And
 this fleume is often found in their stomackes, that be fleuma-
 tike, that drinke much strong wine, and that vse saite and
 sharpe meates, and cleaueth to the stomacke, and causeth a
 therwhile thirst intollerable: and running by the guts, it some-
 time cleaeth them, and causeth the blood mensin: and in the fun-
 dement often times induceth strong costinesse. Where is
 another fleume that is sharpe by mingling of sharpe melan-
 choly therewith: and sometime through boyling of fleume, as it
 chanceth in the swete iuyces of fruits that first boyle, and after
 waie ripe. And this fleume appeareth ofner in their stomackes
 that digest it, then in other parts: so natural choler sloweth to
 the mouth of the stomacke to stirre by the appetite, which de-
 scending downe warde sometime mingled with fleume; ma-
 keth it slower, and this is perceiued by slower belchings. And
 otherwhile this fleume is engendred in the stomacke by boy-
 ling with a weake heate. There is another fleume called
 pontike, which is sometime caused by mingling of pontike
 melancholy. But this is sildome, by reason that pontike me-
 lancholy is very scarce. It is sometime caused through vehe-
 ment coldnesse thereof, whereby the moistnesse thereof is con-
 geled, and somewhat altered to earthlines, and therupon com-
 meth no weake heate, which causing it to boyle, should conuert
 it into sharpenesse: nor no strong heate which digesting it,
 should turne it into blood. There bee two kindes of choler,
 naturall and vnnaturall. Vnnaturall choler is the some of
 blood, whose colour is ruddy and cleere, that is citrine in the
 last degree of citrines, as saffron heades, and it is light and
 sharpe: and the hotter the moze redder it is. And after this
 choler is engendred in the head, it goeth with the blood into
 the veynes, the other goeth into the purse of the gall. The
 parte that goeth with the blood, entrench therewith both for
 necessitie and profit. It is needefull that it mingle with the
 blood,

blood to nourish the cholericke members. It is be honestall
 that it make the blood subtile, and cause it to enter into the
 veynes. The parte that goeth to the purse of the gall, go-
 eth thither for necessitie and profit. The necessitie is dou-
 ble. The one is needfull for all the body to mundifie it from
 cholericke superfluities. The other necessitie is in respect of
 the galles purse. The profit also is double. The one is to
 wash the entrailes from dregges and clammye sicume clea-
 ning to them. The other is to wash the guttes and muscles,
 that they may feele the thing that hurteth them, and boyde
 al other filthinesse. The p[ro]ofe of this is, that the colyke chaun-
 ceth often times by stopping of the hole that commeth from
 the purse of the gall to the guttes. Vnnaturall choler is dou-
 ble. For one is vnnaturall through outwarde cause ming-
 gled therewith. The other is vnnaturall through a cause in
 it selfe, for the substance thereof is not naturall. Choler vn-
 naturall through an outward cause, is another knotwen
 and famous: and it is that that sicume is mingled with,
 and it is called famous or notable, by reason that it is often
 engendred. And of this kinde of choler commeth the thrid,
 that is well knotwen. There is another that is lesse famous,
 and that is it wherewith melancholy is mingled. Famous
 choler is either citrine and engendred by mingling of sub-
 tile sicume with naturall choler, or else it is yolkie, like
 to yolkes of Egges, and is engendred by mingling of
 grosse sicume with naturall choler. Choler of lesse fame
 is caused two wayes. One is when the choler is burned
 in it selfe, and turned to ashes, from which the subtile
 parte of the choler is not separated, but mingled therewith,
 and this choler is the worst. Another is, when melancholy
 commeth from without, and minglesh it with the choler. And
 this choler is better then other, and is ruddy in colour, it is not
 cleere nor flowing, but moze like to beyne bloud. This vn-
 naturall choler having his owne proper substance without
 mingling of any other humour, is often engendred in the liver

by reason that the subtilenesse of the blood burneth it selfe, and turneth into cholera, and grossely into melancholy. Another cholera there is engendered in the stomack of ill meates not digested, but corrupted: or else it is engendered in the veynes by other humours. And of this cholera be two kinds. For one is called cholera prassine, like the colour of the hearbe called prassine: which is engendered of the yolkinesse when it is burned: for burning causeth a yolkie blacknesse in the cholera, which mingled with cholera citrine, engendeth a Greene Cholera. The other is called rusty cholera, like to rusty Iron, and it is engendered of prassine, when prassine is burned onely till the humiditie thereof be dried away: and of the dyennesse beginneth to wax white. And these two last choleras be ill and venomous, yet rusty is the worse. Likewise there be two kinds of melancholy, naturall and vnnaturall. The naturall is the dregges and superfluitie of good blood, whose fallage is betwene swete and poyntike. And this melancholy when it is engendered in the liuer, is parted in two parts. Of which one entretch with the blood, and there with remaineth in the veynes, the other is conueyed to the spleene. The first part entretch with the blood for necessitie and profit. It is needfull that it mingle with the blood, to nourish the melancholy, cold, and drie members, as the bones. The vtilitie is to make thicke and thynne blood, to stint the superfluous running thereof, to make it strong, and to strength those members into which it must be conuerted. The other part that needeth no blood, goeth to the spleene, both for necessitie and profit. The necessitie is double, one vniuersall throughout the body, to purge it of melancholious superfluitie. The other is but particular, onely to gouerne the spleene. This melancholy is also profitable for mans body, for it runneth to the mouth of the stomack, straining out the humidities that it findeth there, as a woman straining a colles dregs, draweth out the milke: this vtilitie is double. First it constraineth, thickeneth, and comforteth the stomacke. Secondly, by reason that the eagernesie thereof moueth the mouth of the stomacke, it maketh one to haue an appetite to

to meate. An naturall melancholy is a thing burned in ashes in respect of other humours. Of this there are foure famous kindes, though there be many not famous. The first is ashes of choler. The second is ashes of fleume, and if the fleume that is burned were very subtil and waterish, then the melancholy thereof engendered, will be fatte in fallage. But if the fleume be grosse that is burned, then the ashes thereof, or the melancholy of it engendered, enclineth to solueresse or porticite. The third is ashes of blood, and this melancholy is fatte, a little inclining to sweetnesse. The fourth is, ashes of naturall melancholy. And if naturall melancholy whereof to ever it beke subtil, then it will be very solwer. And when it is cast out by on the ground, it boyleth and saoureth of the ayre, and causeth both flies and beasts to auoyde the place. But if the naturall melancholy be grosse, the unnaturall thereof engendered shall not be solwer.

*Nam a pingues isti sunt, argue docantes,
Semper ridentes cupiunt, audire frequentes.
Hos Venus & Bacchus delectant, fercula pisus.
Et salti hos hilares, & dulcia verba loquentes.
Omnibus his studiis habiles sunt, ac magis apti.
Qualiter ex causa, nec has leuiter monet ira,
Largum, amant, hilaris, ridentes, rubique coloris.
Cantant, carna sunt, satis, audax, atque benignus.*

Sanguine folks.

Here the authour teaching vs to know sanguine folks, saith, that a sanguine person is naturally fat. But we may not vnderstand that sanguine folks be properly fat: for that is a token for a cold complexion, as saith *Auicenna*. But they be fat and fleshy withall: for fatte in sanguine persons is taken for fleshy. *Auicenna* saith, that a aboundance of al ruddy flesh a stiffe, signifyeth a hot and a moyst complexion, as a sanguine person is. For the aboundance of ruddy flesh witnesseth fortitude of

*Aui. 2. 1.
doc. 3. ca. 3.*

Galen, 2.
teg.

vertue assimilative and multitude of blood, that wooke and
 ware by heate and moisture, as witnesseth *Galen* saying,
 The abundance of flesh is engendered of the abundance of
 blood. For heate perfectly digelling, and the like vertue to flesh,
 maketh the flesh soft and flake. Also *Alicen* saith, every fleshie
 body without abundance of fat and grease is sanguine.
 Whereto *Galen* assenteth. Secondly, the sanguine person is
 merry and jocund, that is to say, with merry words he mo-
 ueth other to laugh: or else he is glad, through benignity of the
 sanguine humour, prouoking a man to gladnesse and iocundity,
 through cleare and perfect spirits engendered of blood. Thirdly
 he gladly heareth fables and merrie sports, for the same cause.
 Fourthly hee is inclined to lechery, through heate and moist-
 nesse, prouoking to carnall copulation. Fifthly, he gladly drink-
 keth good wine. Sixthly he delighteth to feede on good meate,
 by reason that the sanguine person desireth the most like to his
 complexion, that is, good wines and good meates. Seauently
 he laugheth lightly, for blood prouoketh to laughing. The eight
 is, the sanguine person hath a glad some and an amiable coun-
 tenance through liuelinesse of colour and fairenesse of com-
 plexion. The ninth is, he speaketh sweetely through amiable-
 nesse of sanguine nature. The tenth is, he is apt to learne any
 manner of science, through liuelinesse and perspicuity of witte.
 The eleuenth is, he is not lightly angry, and this cometh
 through moytnesse abating the feruour of choler prouoking to
 anger. The last two verses recite some of the foresaid tokens,
 and also some other. First, a sanguine person is free, not coue-
 tous but liberall. Secondly he is amorous. Thirdly he hath a
 merry countenance, Fourthly he is most parte smiling, of all
 which the benignity of the blood is cause and prouoker. Fifthly
 he hath a ruddy colour. For *Alicen* saith, that ruddy colour of
 the skinn signifieth abundance of blood. And this must be
 understood bright ruddy colour, and not darke, such as is wont
 to be in their faces that drink wines abundantly, and that vse
 saues & sharpe spices, for such colour signifieth leproy to come.

Sixty

Sixthly he gladly singeth and heareth singing, by reason of his merrie minde. Seauently he is fleshye through the cause before sayde. The eight is, he is hardie through the heate of the blond, which is cause of boldnesse. The ninth is, the sanguine person is benigne and gentle, through the bounty of the sanguine humour.

Flegma viras modicas tribuit, satosque breuesq; mores.

Flegma facit pingues, sanguis reddit: mediocres.

Sensus hebes, tardus motus, pigritia, somnus, in eorum

Hec, somnus lentus, piger et spiritamine multus: in eorum

Et qui sensus habet pingues, facit color albus.

Here the Authour sheweth certaine properties of the complexion of fleume. First, fleumaticke folkes be weake, by reason that their naturall heate, which is beginner of all strength and operation, is but feeble. Secondly, fleumaticke folkes be short and thicke, for their naturall heate is not strong enough to lengthen the body, and therefore it is thick and short. Thirdly, fleumaticke folkes be fat, because of their great humiditie. Therefore *Auicenna* saith, that superfluous grease signifieth cold and moistnesse, for the blood and the vnicuous matter of grease, pearling through the veynes into the cold members, through coldnes of the members do congele together, and so engendre in man much grease, as *Galen* saith in his second booke of operation. He saith after that, sanguine men are middle men between the long and the short. Further, fleumaticke folkes are more inclined to idleness and sludy, then folkes of other complexion, by reason of their coldnes that maketh them sleep. Fifthly they sleep longer, by reason of their great coldnes that prouoke them to sleep. Sixthly, they be dull of wit and vnderstanding: for as temperate heate is cause of good wit and vnderstanding, so cold is cause of blunt wit and dull vnderstanding. Secondly, they be slothfull, and that is by cold: for as heate maketh a man light and quicke in mouing, so cold maketh a man heauy and slothfull. The eight is, they be lumpyish, and sleepe long.

*Est humor colero, qui comperit imperiosus,
 Hoc genus est hominum capiens aculeos cunctos.
 Hi leuiter disenti, paulum comedant, cito cresunt.
 Inde magnanimo sunt largi summa petentes:
 Hirsutus fallax, irascens prodigus, audax,
 Asinus, gracilis, siccus, et ocisq; coloris.*

Aui. 2. r.
 doc. 3. ca. 1

Aui. 2. r.
 doc. 3. ca. 1

Here the authour teacheth vs to know a person of cholerick complexion. First he is haughty by reason of superfluous heate, that moueth him to haughtinesse, and therefore *Anicen* saith, that deedes of excessive motion signifie heate. Secondly the cholerick person is desirous of honour, and couereth to be vppermost, and to excell all other, by reason that superfluous heate maketh mans minde prone to arrogance and sole hardinesse. Thirdly, they learne lightly by reason of the cholericke humour, and therefore *Anicen* saith, that the vnderstanding promptnesse and quicke agilitie to intelligence, betokeneth heate of complexion. Fourthly, they eate much, for in them the heate digestive is strong, and more resolute then in other bodies. Fifthly, they encrease some through strength of naturall heate in them, which is cause of augmentation. The sixt is, they bee stout stomached, that is, they can suffer no iniuries by reason of the heate in them. And therefore *Anicen* saith, that to take euery thing impatiently signifieth heate. The seauenth is, they be liberall to those that honour them. The eight is, they desire high dignities and offices. The ninth is, a cholericke person is heary, by reason of the heate that openeth the pores, and moueth the matter of heares to the skinne. And therefore it is a common saying, the cholericke man is as heary as a Goate. The tenth is, hee is deceivable. The eleuenth is, he is some angry through his hot nature. And therefore *Anicen* saith, often angrie, and for a small cause, betokeneth heate, through easie motion of choler, and boyling of the bloud about the hart. The twelfth is, he is a waster, in spending largely to obtaine honours

honours. The thirteenth is, he is bolde, for bolt nelle cometh of great heate specially about the heart. The fourteenth is, he is wily. The fifteenth is slender membyed and not fleshy. The sixteenth is, he is leane and drye. The seventeenth is, he is saffron coloured. And therfoze Auicen saith, that choler signifieth dominion.

Restat adhuc tristis cholera substantia nigra.

Qui reddit prauis, perirritos, paucos loquentes,

Hi vigilans studiis, nec mens est dedita somno.

Servant propositum sibi, nil repugnant fore tutum.

Inuidus & tristis, cupidus de viaque tenax.

Non expers fraudis, timidus, interque coloris,

Here the Authour declareth some tokens of a melancholy person. First melancholy maketh men chereles and ill mannered, as they that kill themselves. Secondly, melancholy folks are most part sad, though their melancholy spirits, troublous and darke, like as cleere spirits make folks glad. Thirdly, they talk little by reason of their coldnes. Fourthly, they be studious, for they couet alway to be alone. Fifthly, they sleepe not well, by reason of the ouermuch dylentie of the bryain, and through melancholy fumes they haue horrible dreames, that wake them out of their sleepe. Sixthly, they be stedfast in their purpose, and of good memozy, and hard to please. Seauenthly, they thinke nothing sure, they alway dread through darkenesse of the spirits. In the two last verses he reciteth some of the foresaid signes and oiber. First the melancholy person is enuious, he is sad, he is couetous, he holdeth fast, and is an ill payer, he is simple, and yet deceitfull: and therfoze melancholy folks are deuout, great readers, fasters, and keepers of abstinence. Sixtly, he is fearefull. Seauenthly, he hath an earthy brotene colour: which colour if it be any thing greene, signifieth the dominion of melancholy, as *Rasis* saith.

Hi sunt humores, qui præstant cuique colorem.
Omnibus in rebus ex flammate fit calor albus.
Sanguine fit rubrus, colera rubra quoque rufus.
Superceet sanguis, facies nuber ex ore valet.
Inflantur gena, corpus nimis in qua grauat.
Et puls quam frequens, plenus, mollis, doler ingens.
Maxime fit frantis, et conspiciuntur venteris.
Siccaque lingua, sitis, et somnia plena rubore.
Dulcor adeest spiritus, sunt acris aulcia queque.

Here the Authour reciteth the colours that follow the complexion. A fleumaticke person is white coloured: the cholericke is browne and tawny: the sanguine is ruddy, the melancholy is pale coloured like earth. Afterward the text declareth thre colours, signifying superfluite of blood. The first is, when the face is redde by the ascending of blood to the head and face. The second is, when the eyes bolle out further then they were wont. The third is, when the eyes are swollen. The fourth is, when the body is all heauie, for nature cannot sustaine nor gouerne so great quantity of blood. The fift is, when pulse beate thicke. The sixt is, when pulse is full, by reason of the hotte and moist vapors. The seuenth is, when the pulse is soft through too much humidity that mollifieth the matter. The eight is ach of the head. The ninth is, when the belly is collicke through great heate that drieth vp the filthy matter. The tenth is, when the tongue is drie and rough for the like cause. The eleuenth is great thirst, through drieuolles of the stomachs mouth, engendred of great heate. The twelfth is, when one dreameth of red things. This Auicen affirmeth saying, Sleepe that signifieth aboundance of blood is when a man dreameth he seeth red things: or else that he sheddeth much of his blood, or else that he swimmeth in blood and such like. The thirteenth is, the sweetenesse of spittle, through

thorough sweetnesse of blood. Here is to bee noted, that like as there be tokens of aboumdance of blood, so there be signes of aboumdance of other humours, as in these verses following.

*Accusat coleram dextra dolor, aspera lingua,
Tinnitui, vomitusque frequens, vigilantis multa,
Altra sitis, egestio, torsio ventris.
Nausea fit morsus cordis, languescit orexis.
Pulsus adest gracilis, durus veloxque calescens.
Aret, amarescit, incendia, somnia fingit.*

The tokens of aboumdance of fleume are contained in these verses following.

*Flegma supergrediens proprias in corpore leges,
Os facit insipidum, subsidia crebra, silvas
Costarum, stomachi, simul occipitisque dolores.
Pulsus adest rarus, & rarus, mollis, inanis,
Præcedit fallax, fantasma somnis aquosa.*

The signes of aboumdance of melancholy are contained in these verses following.

*Humor umplena dum sex in corpore regnat,
Nigra cutis, durus pulsus, tenuis & virna,
Solitudo, timor, & tristitia, somnia, tempus,
Accrescat ruginis sapor, & sputaminis idem,
Leuique præcipue tinnit & sibilat auris.
Deaus sepius vix flebotomiam petit annus.
Spiritus uberior erit per flebotomiam.
Spiritus ex potu vini mox multiplicatur.
Humorumque cibo damnatus lente reparatur.
Lumina clarificat, sincerat flebotomia
Mentes, & cerebrum, calidas facit esse medullas.*

Viscera purgabit, stomachum, ventremque coerces.
Puros dat sensus, dat somnum, ex dia tollit.
Anditur, vocem, vires producit & angel.

Galen. de
ingenit.

Gal. 9. reg

AU. 4. 7a
ca. 10.

Here the Authour speaking of blood letting saith, that at seauentēne yeare of age one may be let blood. And touching this *Galen* saith, that children should not be let blood before they be fourtēne yeare old at least, because childrens bodies be soone resolved from outward heate, and therefore by boyding of blood they should bee greatly weakened. Also for that they neede to nourish theyr bodies and augment them, they should not diminish their blood. And eke for that they bee so soone dissolved from outward heate, it sufficeth that they neede not to be lette blood. And witteth well, that as blood letting is not conuenient for children, so it is unholome for olde folks, as *Galen* saith: for the good blood is little, and the ill much, and blood letting byaweth away the good blood, and leaueth the ill, as *Auicē* saith: and therefore blood letting is vnconuenient for such persons. Secondly, he putteth the hurt of blood letting. Of necessitie with boyding of blood, done by blood letting, mans spirits being in the blood, do auoyde. Thirdly, he sheweth how the spirits should be cherished and refozed, and that is by drinkeing of wine after the blood letting: For of all thing to nourish quickly, wine is best, as is before saide. The spirits also bee cherished and refozed by meates, but that is not so quickly as by wine. And the meate after blood letting must be light of digestion, and a great engenderer of blood, as rare rosted Egges, and such like. And although meate refoze the spirits after blood letting, yet let the patients beware of much meate the first and second day. For *Isaac* saith *In dietis*, that they must drinke more then they eate, and yet they must drinke lesse then they doe before blood letting, for digestion is weaker. Fourthly, the Authour putteth eleuen profits of blood letting,

ting that is duly done, First, temperate blood letting com-
 forteth the sight: for diminishing of humours doth eke di-
 minish fuming to the head, and the repletion thereof, that
 darketh the sight. Secondly, it cleareth and maketh pure
 the minde and bzaîne thzough the same cause. Thirdly it
 heateth the maw: for it minglcth the superfluities that
 therto come, and coole it. Fourthly, it purgeth the entrailles:
 for nature vncharged of blood, digesteth better rawe hu-
 mours that be left. Fifthly, blood letting restraineth vom-
 iting and the laske, for it diuerteth the humours from the
 interioz parts to the outward, and specially the letting
 blood of the armes, as *Auicenn* saith, for letting blood of the
 feete stoppeth not so well, yet perchaunce the blood letting
 shall augment the laske, and that two wayes. First, by
 blood letting nature is discharged of her burden, and be-
 ing comforted, it prouoketh other vacuations. Second-
 ly, if the laske be caused by great weakenesse of vertue con-
 tentine. For then by reason that by blood letting vertue is
 weakened, the laske is augmented. Sixthly, blood letting
 cleareth the wittes: for it miniseth vaporation that go-
 eth to the head and troubleth the wittes. Seauently, it
 helpeth one to sleepe, for thereby many humours be boyed,
 of which diuers sharpe vapours are lifted vp, that let one to
 sleepe. The eight is, it taketh away tediousnesse and ouer
 great græfe, for thereby vertue is unloaden of græfe: for
 with the melancholy blood, the dregges of blood which in-
 duceth tediousnesse and græfe, are bzaluen out. The ninth
 it comforteth the hearing: for thereby the vapours and hu-
 mours that ascend to the head and let the hearing are dimi-
 nished. The tenth is, it comforteth the voyce: for thereby the
 superfluities and humidities that would come to the breast
 or ppe of the lights and let the voyce, are diminished. The
 eleuenth is, it augmenteth the strenghts, for there-
 by the body is discharged of græfe. Wherefoze the vertue
 is augmented.

Tres insunt Maius, September, Aprilis.

Et sunt lunares, sunt velut hyadiades.

Prima dies primi, postremaque posteriorum.

Nec sanguis minui, nec carnis aufertis vii.

In senē vel iuuenē, si verū sanguine plena.

Omni mense bene, confort incisio venæ.

Hi sunt tres menses, Maius, September, Aprilis.

In quibus eminas, ut longo tempore viuas.

Here the authoꝝ sayeth, that these thre, May, September and Aprill, are the moneths of the moone, and in them are dayes forbidden to let blood, that is, the first of May, and last of September and Aprill. Though this bee a common rule, yet it is false. For the sozelayd dayes may be as good and as woꝛthy to be chosen as the other, after the diuersity of the constellation in them. Farther, hee sayeth, that in those dayes one should not eate flesh, which is also false and erroneous, and very witchcraft. I thinke the authoꝝ had this saying of the Iewes, which obserue such manner. Secondly he saith, that men of middle age and young folkes, whose veins be full of blood, may be let blood euery moneth, for those may well resist resolution, and in them is great quantity of good blood. Thirdly he saith, that blood-letting for mans health, must be done in one of these thre moneths, May, September, and Aprill. But yet with difference, for in Aprill and May, the liuer-veine must be let blood, because then in her time the blood encreaseth: and in September in the spleen veine, because of melancholy, which then in autumn encreaseth.

Frigida natura, frigens regio, dolor ingens,

Post lauachrum, coctum, minor aetas, atque senilis.

Morbus prolixus, repletio potus et esca,

Si fragilis vel subtilis sensus stomachi sit.

E

Et fastiditi, tibi non sit flebor hominandum.

Here the author putteth xii. things that lette blood letting. The first is coleries of complexion: for as *Galen* saith, blood letting cooleth and augmenteth colidnesse: because, as *Isaac* saith, blood is the foundation of naturall heate: and in that that blood letting voideth the blood, it voideth heat, and so consequently cooleth. The second is a feruent colde country, vnder which a cold season should be comprehended which also letteth blood letting, for in a countrey and season very cold, the blood is closed in the vpper partes of the body; and the blood that tarieth in the vpper parts, the cold maketh thicke, which to voide is no wise done. The third is feruent ach, vnder which eke may be comprehended great inflammation of the body: for if one in such accidents be let blood, there followeth great motion agitative, contrary to nature, and greater inflammation, which weakeneth nature moze. The cause of this motion agitative is attraction to diuerse partes: for by blood letting attraction is caused to the place that is let blood: & by great ach attraction is caused to the place of ach. The cause of greater inflammation is, that by blood letting the humours bee moued, whereby they be moze inflamed. And this is trouth, when blood letting is litle and artificiall. Yet if it be done til one swoond, it is hole some in the foresayd cases: For this blood letting, when it ouercommeth the attraction of the ach, it causeth no motion agitative, and likewise it taketh away inflammation, when there be no humours, that should moue heate, and cause moze inflammation. This is *Galen* minde, saying: there is no better medicine for an impostume of feruent inflammation, feuers, and a great ache, than blood letting. The iiii. is, baining, specially resolutive for that letteth blood letting, for that were vacation vpon vacation, which nature can not easily beare. The v. is carnal copulation: for immediatly after that, one should not be

*Galen com-
mento illi-
us aph. que
geruntur.*

The Regiment

be lettē blood, because of double weakēg of nature. The first is, too old or too yong, as it is before touchēd. Of this *Anicen* saith: take hēdē how thou lettēst one blood in any of the foresaid cases: except thou trust in the figure in solidity of the muscūls, largeness of the veynes, the fulness of them, and ruddy colour. The seauenth is long sickness: for by such lettēg of blood nature is doubly scābled, both by long sickness and diminishēg. This is truth saith *Anicen*, except there be corrupt blood, for then blood lettēg is hol-some, the eight is great repletion of drinke. The ninth is to eate too much meate: and vnder this is comprised meat vndigested. The cause whereof (as *Anicen* saith) is this. Where be thre things that drawe to them, that is, empti-nes, heate, and secret vertue or proprietie. Then if the veynes be emptie through voyding of blood, they drawe to them from the stomacke or liver, vndigested or superfluous meate or drinke, which vndigested meate when it commeth to the members, cannot be amended, that is, digested: for the third digestion cannot amend the fault of the second, nor the second of the first, if the fault be so great that it cannot conuert into the members, and if there remaining may cause some disease. The tenth is scābleness, for blood lettēg is a strong voyder, as *Galen* saith, therefore a scāble person may not endure great diminishēg of blood. The eleuenth is subtilē sensibleness of the stomackes mouth, which is called the heart string, for of such blood lettēg sownēg followeth lightly. And vnder this, weakēness of the stomack is comprised, and easie flowēg of choler to the mouth thereof, inducēg vomitēg, wherefore they that haue the foresaid accidents, should not be let blood: for by blood lettēg the humours mōgd, be enduced to the stomackes mouth, as to a place accustomed: and because it is a weakē and an impotent member to resist that fire, therefore by such lettēg of blood, many inconueniences chance. This is one cause why so many sōue when they be lette blood,

Gal. 2. 17
commen.

blood, by reason the choler floweth to the stomache, which
 biting the stomache, paineth the heart and stomache so,
 that it causeth one to sounie. The twelfth is lothing: for if
 in this lothing one be let blood, when the veynes be emp-
 tie, they ozate to them ill matter that causeth lothsomnesse.
 And besides the foresaid accidents there be yet other that
 let blood letting. First stopping of menstruous fire oz the
 emerauds, for one diseased with either of these should not
 be let blood: yet it may be done to inerte the fire oz mat-
 ter another way. The second is rarenesse of composition:
 for in rare bodies is much dissolution, and therefore this
 dissolution sufficeth them without euacuation, as *Galē* saith, Gal 9. reg.
 The third is rarenesse and clamminesse of humours, for
 then beware of letting of blood, because it encrease th rare-
 nesse of humours: and therefore in long sickness ye should
 not bee let blood: for of rarenesse humours encrease,
 strength feebleth, and the sickness pprolongeth. And there-
 fore *Avicen* saith, that in long sickness before one is lette
 blood, hee should take a laxative, although he nede both.
 Rarenes of humours is caused two wayes. One is through
 abundance of humours that choke naturall heate, which
 choke, breedeth raw humours, and then blood letting is Alex 2. li
 holisome. Therefore *Alexander* saith: Letting of blood in cap. hidrop-
 the beginning of the droppe is holisome: when it commeth pif.
 by abundance of menstruous blood, that through some
 cause is prohibited to issue: oz by abundance of the eme-
 raudes: for like as a little fire is quenched under a great
 heape of wood, so likewise naturall heate is suffocate with a
 boundance of humours. The second cause of raw humours
 is feeblenesse of naturall heate, as in folkes of feeble com-
 pletion, oz such as haue bene long sick, oz be very aged, for
 then the saide blood letting is unholsome, because it aug-
 menteth rarenesse: for the blood that conserveth heate is
 ozate out, and so the body is made cold, and the humours
 more rawe: Therefore the blood must be left to digest raw
 humours,

humours. The fourth is vndue disposition of the aire, either too hot or too cold: for much heate causeth strong resolution: and great colde maketh the blood thicke and vnapt to issue or auoyde.

*Quid debes facere, quando vis flebothomari.
Vel quando minnis, fueris vel quando minutus,
Vultis sine potus, lacuacrum, vel fascia mutus,
Debent non fragili sibi singula mente teneri.*

Five things
in blood
letting.

This text declareth five things that ought to be done about blood letting, some before, some at the time, & some after. The first is anointing, which other while is vsed in the blood letting, as to anoint the place or veyne that is opened, to assuage the vein: sometime it is vsed after blood letting, to keepe the gasse that it close not by too sone, that the humours that be left in the veynes may haue some respiration and some ill fumes boyde out. The second is to drinke, and specially wine, which is good in blood letting, if one happen to soune, and also it is very holsome after blood letting, to reuiue the spirits and engender new blood, which thing in practice physicians obserue. The third is baining, which is holsome three dayes before, and three dayes after, and not the same day. It is good before, if one thinke he haue grosse humours within him, for baying loseth and moueth the humours, and for the same cause it is holsome to take a sharpe sirup before, to mone, dissolue, and make subtil the humours. And the reason when ye wil let one blood, ye must rob the arme, that the humours in the veynes may be made subtil and prepared to issue out more easily. It is holsome after blood letting, that the residue of humours and vapours that be left behinde, may be losed. It is not holsome the same day, for baining maketh the skin linnow or souple, which made linnow will not abide the stroke that is giuen in blood letting, and that is dangerous. The fourth

fourth is binding with linnen cloaths, which is very hole-
some to stop the blond after often euacuation therof, & befoze
bleeding, to draw the humours in the veynes, and to cause
them to swell, and better to appeare. The fift is moderate
walking after blond letting, to dissolue and make subtil
the humours, and afterwarde to lose the reſidene of the hu-
mours that be left behinde. Some vse to let blond fasting,
but some other say it were better to eate a reere roſted egge
firſt, and thereto drinke a draught of wine, about the houre
of nine or tenne befoze dinner, and forthwith to let blond,
becauſe when the ſtomacke is emptie, nature retaineth ſtil
the blond moze ſtrongly, leaſt they ſhould lack nourishment,
but when they haue eate a little nourishing meate as wine
and egges is, then nature ſuffereth the blond better to iſſue.

*Exhilarat triſtes, iratos placat, amantes,
Non ſunt amens, ſe leuor hominis facit.*

Here be declared three effects of blond letting. Firſt it maketh a ſad perſon merrie. Secondly it pleaſeth angry folks: The reaſon is this, much melancholy mingled with blond, cauſeth heauineſſe, and much choler cauſeth anger, which two humours as they be mingled with blond, are drawn out by blond letting. Thirdly it keepeth louers from furious raving, for it remoueth the blond from the head, and annoyeth it by other exterior parts. Furthermoze, there be ſixe cauſes of blond letting. The firſt is, that the abundance, whether it be in quality or quantitie, or both, ſhould be voyced. For as Auiſen ſaith, two manner of folks muſt be let blond. One are ſuch as be diſpoſed to be ſicke, that haue abundance of blond in quantitie. The other are they that are ſicke already, though the malice of humours or blond. But there is a difference in theſe blond lettings. For blond letting for the abundance of blond ought to be much, but when it is done to annoy ill blond, it muſt

Three ef-
fects of
blond let-
ting.

be moderate, as *Galen* saith: & therfore they do very ill that let them selues blood till they perceine the good blood issue, for peraduenture al theyr blood shall run out, ere they see any good blood appeare. Therfore they should boyd a litle at once: and after the minde of *Galen* in this case, befoze they let one blood, they should giue him good meates, to engender good blood, to fulfill the place of the ill bloody is auoyded, & after within a litle space to let blood a litle and a litle. This is called direct letting of blood, for it is done to auoyd aboundance of blood, and of such humours as should be auoyded. The first indirect cause is the greatnesse of the disease, and greatnesse of the apparent belement inflammation, for as *Galen* sayth, there is no better medicine for an impostume of belement inflammation, feuers, & a great ach, then blood letting. The second indirect cause is, that the matter which must be auoyded, bee drawn to the place from whence it must be auoyded. And therfore in retention of the menstruous flire and emerauds, the great beyne in the scete called *Saphena*, must be opened, as *Galen* saith, to draw downe the matter of the blood. The third indirect cause is to draw the humours to the place contrary to the place that they flow to, to diuert the matter from the place. Therfore for too much aboundance of menstruosity, the vein *Basilica* must bee let blood, to turne the matter to the contrarie part, and so to boyde it from the proper course. And therfore he that hath a pluresie on his left side, must bee let blood on theright side, to diuert and draw the matter to the place contrary to that place that it enclineth to. And likewise if it be on the right side, to let blood on the left. The fourth indirect cause is, that by letting of blood one portion of the matter may be auoyded, that nature may be strong vpon the residue, and so letting of blood is holesome when the body is full, least impostumes grow: for the regiment of nature is feeble in regarde of these humours: wherefore when a portion of the matter is boyded, nature governeth

governeth the matter so, that it should not flowe to some weake place and beere an impostume.

Fac plagam largam mediocriter, ut cito sumas.

Exeat uberior, liberiusque cruor.

Here the authour saith, that the gash made in letting of blood ought to be of a meane largenes, that the grosse blood may easily issue out: for when the gash is straight, the pure blood onely goeth out, and the grosse abideth still in. And note, that sometime the gash must be great, and sometime small. The gash must be great for three causes. First because the humors be grosse, and grosse blood must be voided, as in the that be melancholic. Secondly, in winter the gash must be great, for cold engrosseth the humors. Thirdly, for the abundance of humors, for they avoid better by a great gash then a small. But the gash must be small, when the person is of weake strength, that the spirites and naturall heat avoid not too much: and likewise in a hotte season, and when the blood is pure.

Sanguine subtrahito sex horis est vigilandum.

Ne somni furvus ledat sensibile corpus.

Ne nervum ledat non sit tibi plaga profunda.

Sanguine purgatus non carpus protinus escas.

These things must be considered when one is lette blood. First, that he sleepe not in six hours after, least the fumes engendred by sleepe ascend to the head & hurt the braine. Further, least in his sleepe he turne him on the arme that is let blood, and thereby hurt him, and least the humors by sleepe flowe to the painfull member, by reason of the incision, and so beere an impostume. For Galen saith, if impostumes beere in the body, or in a member that is hurt: the humors will flowe thereunto. But Avicen assigneth an other cause, that

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by such sleepe may chaunce contraction of the members. The cause may be, as Galen saith, that sleepe is unhollesome in the ague, sitte: for natural heate goeth inward, and the outward parts ware cold, and the fumes remain unconsumed: where by the rigor is augmented, and the feuer fit prolonged. Also by moving of the humors in letting of blood, fumes are raised by to the sinowes and bzawnes of the armes: which remaining unconsumed, ware cold in sleepe, and ingrosse in the bitter parts. And therefore if one sleepe immediately after letting of blood, they cause contraction of the sinowes and bzawnes of the armes. And he saith, that one in letting of blood, must beware that he make not the gash to deepe, least he hurt a sinowe or an arterie string vnder the veine: for hurting of a sinowe causeth a most tall crampe, or losse of a member, as an arm or a finger, and hurt of an arterie string, causeth bleeding incurable. And one ought not to eate immediately after he is let blood, but he must tary til the humors in him be in quiet, least the meat afoze it be digested, be bzawne together with the blood, to succour the hurt member.

Galen. 2.
apho. super
illc. In
quo, &c.

Galen cō.
illius aph.
que re.
gunt ur.

*Omnia de lacte vitabis rite minute.
Et viter potum siebo homatus homo.
Frigida vitabis, quia sunt inimica minutis.
Interdictus eris minutis nubilus aer.
Spiritus exultas minutis luce per aur u.
Omnibus apta quies est, motus valde nociuus.*

5. Things
to be fled
of him that
is let blood

Here the author saith five things must be eschewed of him that is let blood. The first is milk and white meates: for by stirring of humors caused by letting of blood, oft times some humors floweth to the stomack, therefore if he should eate milke, by mingling with the humors, it would corrupt in the stomack: sixth of it self it is very corruptible. And eke by reason that it is sweet, the milk may be bzawne to the veines undigested:

Indigested: and through stirring of humors lightly corrupt. Secondly, he must beware of much drinking: for by reason that the veines be emptie, the drinke indigested is lightly draine to them, as is before said. Thirdly he must eschew all cold things, as well outward, as inward, as meates be, ry cold, ayer, cold bathing, thin cloathing, resting on stones, coldnesse of the head and feet, for by reason that the naturall heate is feebled by letting of blood, the body will sone be too cold.

Fourthly, he that is let blood, shuld not walke in darke clowdie or troublous aier: for that maketh him heauy and vnlustie, as is before said at, *Aer fit mundus &c.* And heauinesse is cause of melancholy blood. Therefore he must walke in a fayer cleare ayer: for that recreateth the naturall and liuely spirits. Fifthly he must eschew excessive labour, and vse moderate rest: for excessive stirring about then specially wea- keth and moueth humors, but temperate rest swageth mo- tion.

Principio minus in acutis & peracutis.

Aetatis media multum de sanguine tolle.

Sed puer atque senex, tollet vterque parum.

Ver tollet duplum, reliquum tempus nisi simplum.

Here he speaketh of foure things. First, the letting of blood should be done in the beginning of sharpe diseases, which are ended the fourth day. For such be short and make no delay: therefore they must be remedied at the beginning. The second is, that from xxx. yeare to fortye five or fiftie one should be lette blood most, for at that age blood encrease- ing: not the diminishing thereof letteth not the grow- ing: not the bodily strength is not lessd thereby: for the to- dy in that age groweth not, but seemeth to stand still at one state. The iii. is, that old folke and children should be lette blood but little: for yong children need much blood to nourish and

The best
time and
age to let
blood.

and encrease them, and aged folkes strength decayeth from them.

Fourthly, in Her double quantitie of blood should be boyded in regarde of other seasons: for that time specially encreaseth blood, as all phisitrans say. Touching the first saying, a few rules concerning letting of blood, would be giue. The first is, that at the beginning of the sicknesse one should not be lette blood, for as *Galen* saith, nature is worker of all things, and the phisitian is minister. But he saith, that no vacuation at the beginning of sicknesse is naturall, for as nature in the beginning of sicknesse avoideth nothing, likewise no moze should the Phisitian. Yet thre things withstand this rule.

The first is furiositie of the matter. For *Amicus* saith, that when the sicknesse beginneth, one should not be let blood, for letting of bloodde stirreth the humours, and maketh them subtille and to runne throughtout all the bodie, except the matter be furious. The second is, abundance of the matter: for *Galen* saith, that it is then be houleful to be lette blood or take a medicine laxative, to alleuiate nature loaded with abundance of matter. The third is greatnes and sharpenesse of the sicknesse, as when there is a great and an achefull impostume, though the matter be little. For *Galen* saith, if the impostume be great, ye must be let blood at the beginning, though there be but little matter: least it breake or open, or it be ripe: therefore to eschue many inconveniencies, blood letting must be done. The second rule is, that blood letting may not be done on the day of motion of the sicknesse, as in *Crisis*, nor no other vacuation nor diuerting of matter from the place that nature sendeth it to, &c.

For likewise in the ague fitte. For *Galen* saith, that when the sicknesse is in his estate neither blood letting nor laxative should be done. For then the matter ripeth, which ripeth better by quietnesse then by stirring. The third rule is,

Galen. 3.
reg.
Idem. 3.
aphorif.
in confu.
agritudi.
ni. Ga. in a.
phorif.
Inchoati.
bus mor.
bis. &c.

Crisis is a
sodaine
indication
either to
health or
deaths mu-
cation.

is, that letting blood should not be done in beginning of the sicknesse, when Cris is remoued : for *Isaac* saith in his booke of vjines, that though the heart be the engenderer of the blood and spirits, yet the blood is foundation of naturall heate, and sustayneth it, for heate is naturall yherof engendzed :: and therefore be that voydeth blood voydeth heate, which should digest the matter of the sicknesse, and so consequently the sicknesse is prolonged, & strength weakened. And therefore it is to be dead, lest through the lengthening of the sicknes and weakening of the strength, nature would faile. The fourth rule is, that the body hauing vregs of filth in the guts, should not be let blood. The cause is, there be three things that draw to them, heate, emptinesse, and al things sharp: so when the veynes be emptied by letting of blood, they draw to them from the next member, as the guts and stomache, whereby the belly is indurated, and the matter in the veynes are more infected the miserable draweth the humidities of the oedours, and the oedours are dried the more, therefore ye must first mollifie the belly with clisters or suppositoies, except it waxe laxative alone. The fifth rule is, that letting of blood should not be much used: for by oft vsing thereof, one drawing in ago, falleth into diuers diseases, as *Epileucie*, *Apoplexie*, and palsey, for by remouing of the blood and heate, many scumlike superfluities are engendzed that cause these diseases. The sixth rule is, that a woman menstruare or with childe should not be let blood. A woman with childe should not, for thereby the heate that digesteth meate is diminished, and the foode of that she goeth with is taken away, specially when it that she goeth with waxeth great, for then it needeth more foode. This sayth *Hippocrates* : when the menstruosity keepeth due course and auoideth naturall ynough, letting of blood should not be done, but when it auoydeth too much, then to diuert the matter, it must be done, for nature would not be let of her operation. The seauenth rule

is, that after the collicke passion one shuld not be let blond, for by reason that letting of blond stirreth vp the humours: a cholericke humoꝝ may flow to the stomacke, and inflame it: noꝝ after vomiting, least humours likewise flow to the stomacke: noꝝ after the fire, noꝝ after great watching: noꝝ after much trauaile: noꝝ after any thing, that greatly heateth oꝝ dissolueth: for in those two cases letting of blond should greatly moue the humoꝝs, and enfeeble the strength. Now it is to be considered who be mete to be let blond: and therefore we shal declare a few rules. The first rule is, that letting of blond is very expedient for delicate, idle, and coꝝsie folks, and that vse meates engendꝝing much blond. The second rule is, it is holsome for those that haue abouondance of blond, which abouondance is knowen by the thickenesse of the vyne: for abouondance of blond maketh it thicke, and abouondance of choler maketh it thinne. The third is, they should be let blond, in whom melancholy abouondeth, for when much naturall melancholy runneth with the blond throughout al the body, not purifying the il blond, then letting of blond is holsome. There be two kinds of melancholy, naturall and vnnaturall. Naturall is the vyegges of blond, which when it abouondeth, it runneth with blond, and in letting of blond is boydded therewith. For of the same temperate heate, blond, and melancholy, the vyegges thereof is engendꝝed. The saurth rule is, that when boiling, conurbation, & calefaction of humours is feared, it is holsome to let blond: and those persons, as sone as they feele themselves inflamed, should bee let blond, to auoyd the foresayd motions, caused by the great abouondance of humours. Yet otherwhile some be deceyued by this rule: for soꝝthwith when they feele calefaction, and feare boyling of humours, they let them blond. And when this commeth of heate, calefaction, and inrision, the calefaction oꝝ boyling ceaseth not by blond letting, yea, it is rather augmented: for blond letting moueth the humours, and maketh them run through the

the body: therefore letting of blood is not holsome, except it be for aboundance of humours, which is knowen by much sweate, specially in the moyning, for there be some that sweate not, except they neede euacuation. The fift rule is, they that be mighty and strong should be let blood, and not they that be cold and drye. For *Rasis* saith, that those bodies are apt to bee let blood that haue great apparant veynes, that be hearie and coloured betwixne browne and red, and folke not too yong nor too olde, for children and vnbildy aged persons should not be let blood, except great necessity require it. Many of the said rules be gathered out of *Auicē*.

*Aestas, ver dextra, autumnus, hyemsque sinistra,
Quatuor hęc membra cephe, cor per, spar uacatur,
Ver cor, spar, aestas, ordo sequens reliqua.*

Where the author reciting certaine thyngs concerning the members that be let blood, saith, that in Ver and summer, the veynes of the right hand, arme, or foote should be let blood. But in winter and autumnne, the veynes of the left hand, arme, or foote must be diminished. The cause hereof may be, for that ver encreaseth blood, & summer choler, therefore in ver & summer ye should diminish those veines in which blood and choler abound, which be on the right side of the body neare the member that engendzeth good blood, that is the liuer and the receptacle of choler, the galli. Autumnne engendzeth melancholy, which is gathered together, and not resolued by winter: therefore in ver and winter those two veynes should be let blood, in which melancholy haue dominion, which be the left side veynes, for the spleene is on the left side of the body, which is the receptacle of melancholy. Secondly he saith, the head, the heart, the foote, and the liuer, after the foure seasons of the yeare, must be emptied, the heart in ver, the liuer in summer, the head in winter, and the foote in Autumnne.

*Dat saluatella tibi plurima dona minuta,
Purget epar, splenem, pectus, praecordia, vocem,
Innaturalem tollit de corde dolorem.*

Here the Authour reciteth five commodities that come by letting of blood of the veyne *saluatella*. It is the veyne on the back of the hand, betwene the middle finger and the ring finger, it purgeth the liuer, it clenseth the splene, it mundifieth the bzeast, it pserueth the stomacks mouth from hurt, it doth away hurt of the voyce. The reason of all these commodities is because the sozelsayd veyne auoydeth blood from all these places, as after it shall appeare.

For a moze ample declaration, it is to wit, that in letting of blood, otherwhile the veynes be opened, and sometime the arteries. The opening of the artery is dangerous, the cause hereof is the ouermuch blēding, which is caused two wayes. One is through seruēt heate of the arterie blood, for a hot thing is soone moueable, and dilateth and openeth the arterie, and therfoze it helpeth much to voyd the blood, in letting blood the arterie. The second cause is mobility of the arterie, and therfoze the wound oz gash in it is slowly healed. Yet this letting of blood is holosome thre maner of wayes. First when there is aboundance of subtile blood in the body. Secondly when the blood is vapourous. Thirdly when it is hot. For subtile blood, of which naturall blood & spirits be engendred, rest each in the arterie: but grosse blood that nourisheth the members, resteth in the veynes. Likewise the vaporous blood is containd in the arterie, and sanguine blood in the veyne. Also the hottest blood, the which is of the heart the hottest member engendred and digested, is contained in the artery, and the other blood in the veynes. Secondly, note that the veynes are opened in many members, sometime in the arme, oz in the great hande oz small, sometime in the foote, sometime in

in the nose, sometime in the fozehead, sometime in the lips, sometime vnder the tongue, or in the russe of the month, sometime in the coznerns of the elcs toward the fozehead. For the arme pit to the elbowe are five veines to be opened, as *Rasis* and *Auicen* saith. The first is called *Cephalica*, which is the head veine: The second is *Basilica*, which is the liuer veine. The third is called *Mediana*, or *Cardiana*, or *nigra*, after *Auicen*, or *matrix* after *Rasis*. The fourth is called *asselo Lavis*. The fift is called *Funis trachii*. In the lesse hand is *saluatella*, so that in the arme, in that it containeth the moze and the lesse hand, are five veines, to be opened. *Cephalica* emptieth the partes aboute the necke, and therefore to open the veine it is good for diseases of the head, as the megrim and other hot grees caused of hot matter. This veine beginneth at the shoulde, and goeth forth toward the left side of the arme.

Basilica emptieth the partes vnder the necke, as from the bzeast and liuer: and therefore the letting bloude of this veine is hole some for diseases of the bzeast and liuer, and right good in pluresie. This veine beginneth att he arme hole, and goth along to the bowing of the arme. *Mediana*, is betwene these two saide veines, and is compact of them both, for it is the bzaunche of each. And it is eke median in vacuation: for it voideth from all about, vnder, from, and above the necke. Therefore it is the vniuersall veine to all the body in voiding: but not vniuersal (as some say) because it beginneth at the heart, but because it is the bzaunche of *Cephalica*, and *Basilica*. Therefore when you will let *Cephalica* bloud, and it appeareth not, ye should rather take *Mediana*, then *Basilica*. And likewise when ye will let *Basilica* bloud, & it appeareth not, ye should rather minish *Mediana* then *Cephalica*. For it agreeth better to both then one of them with the other.

Saluatella is the veine betwene the middle finger and the ring finger, moze declining to the middle finger. It beginneth

neth of *Basilica*. This veine is opened in the right hand for opilation of the Liuer, and in the left hand for opilation of the splene. There is no reason why it should be so, as *Anicen* saith, but experience, which *Galen* found by a dreame, as he saith. We had one in cure, whose liuer and splene were stoppt, and he dreamed, that he did let him blood of this veine, and so he did, and cured the patient. When this veine is let blood, the hand must be put in warme water, to engrosse and dilate it, because it is subtil: and that the gash should not close too soone, and to make the grosse blood thinne. *Asillaris* is vnder *Basilica*, and appeareth in binding the arme: and like iudgement is of it as of *Basilica*. *Fumis Brachii* is ouer *Cephalica*, or else the hindermost bone: and is of one iudgement with *Cephalica*. Therefore as *Anicen* and *Galen* say, though in opening of veines be vniuersall vacuation of all the body, yet not from all veines egally: nor like ieopardy is not in all. For *Rasis* saith that *Cephalica* is the surer, and *Basilica* moze to be feared, and *Cardiaca* is to be fear'd, but not so much as *Basilica*. *Cephalica* is surest, for there is neither snowe nor arterie aboue nor vnder it, but vnder *Cardiaca* there is a snowe, and vpper aboue it is a subtil snowe: therefore it is to feare, least it should be cut.

Basilica is very ieopardous: for vnder it is an artery, and nere it a snowe and a muscull. *Saluatella* is not ieopardous and therefore the better to open it, it would be put in warme water. In the foote be thre veines, *Sciatica*, *Saphena*, and the hamme veine. These veines be opened to draue the blood to the lower partes, as in prouoking menstruositie, and the hamme veine is better then *Saphena* or *Sciatica*: for it is nêrer the matrice. *Saphena* draueth blood from the yarde, roddes and matrice, and *Sciatica* from the ancles, reines, and other members toward mans left side. *Saphena* from the matrice and members there about, they be bzaunches of one veine. In the midd of the forehead is a veine, which is open
ned

ned for old diseases of the face, as morpheus, dry scurfe, and scab, and for diseases of the eyes, but first *Cephalica* must be minished. There is likewise a veine in the nose, and when any of them is opened, the necke must be bound, and one opened after another: and by binding of the necke, they wil better appeare. There be veines in the lips, which be opened for impostumes in the mouth or gummies, but *Cephalica* is first minished. To open the foure veines in the raffe of the mouth is holefome against the rumes that flowe to the teth, and cause them to ake. These veines appeare plainly, and must be opened when the matter is digested. There be veines in the corners of the eyes toward the forehead, and they be opened for diseases of the eyes, but first *Cephalica* must be minished. The veines in the temples be let blood for the megrim, and for great and long head ache. And those be the veines that *Hippocrates* and *Galen* call *Iuueniles*: the incision of the veines maketh a man unable to get children. Also in the necke be veines, called *guides*, which must be opened in the beginning of leproy, and specially for stopping of the windpipes, and in the squinancie, which letteth one to drawe his breath,

Si dolor est capitis ex potu limpha bibatur.

E potu nimio nam febris acuta creatur.

Si vertex capitis vel frons astu tribulentur:

Tempora fronsque simul moderate saepe frigentur.

Mortella cocta nec non calidag; lauentur.

Here the authour noting two things saith, that if head ache come by too much drinking, and specially of wine, or of any other drink, that maketh folks drunken, one must drink cold water vpon it, the which with the coldest thereof, ingrosseth the fumes that are lifted vp, and letteth them to hurt the braine. The second thing is, that if the toppe of the head or forehead be greued with too much heate, then

cause aby
drinking
and reme-
dy there-
fore.

then the temples should be moderately chafed, and after washed with warme water, in the which motherwozte is sod, for motherwozte is cold, and cooleth.

*Temporis astini ieiunia corpora siccant,
Quolibet in mense confert vomitus, quoq; purgat
Humores nocuos, stomachi lauat ambitus omnes,
Ver, Autumnus, hyems, aestas dominatur in anno.
Tempore vernali calidus fit aer humidusque:
Et nullum tempus melius fit plethoromia,
Vnus tunc homini venenis confert moderatus,
Corporis & motus, ventrisque solutio, sudor,
Balnea purgantur tunc corpora medicinis.
Aestas more cala siccant nascitur in illa.
Tunc quoque precipue coleram rubeam dominari.
Humida frigida fercula dentur, fit venus exsra.
Balneo non profunt, fit rara plethoromia.
Vtilis est requies, fit cum moderamine potus.*

Here the authoz noting diuerse things saith, that much fasting in summer dryeth the bodye, for in that that summer is of nature hotte and dry, it resolueth the humours: the which also be resolued by ofte sweating in summer, and so fasting thereupon dryeth the bodye much moze, for when the humiditie of meates is gone, the heate of the bodye woyleth vppon his owne humidities, and dryeth them cleane away.

Wherefore Hippocrates saith: Hunger is expedient for those that are very moist, for hunger dryeth the body. The second thing is, that vomiting once a moneth is wholesome, for thereby hurtfull humours, that be contained in all the circuit of the stomacke, are voided. To this agreeth Aescen saying

saying *Hippocrates* biddeth one to vomit euery month twise, two dayes one after another, that the second day may auoide it that the first could not, this conserueth health, and secureth the stomacke from fluxe and choler. The stomacke hath nothing to purge it, like as the guts haue red choler. *Auiscen* putteth other profits of vomiting that is wel done. First it is good for headach, caused of most vaporious matters, that ascend from the stomacke to the head, but if headach come of his owne hurt of the brain, then vomiting doth rather hurt then profit. Secondly it cleareth the sight, hardened with vaporious matter of the stomacke, or else not. The third is, it doth away wauing of the stomacke, in that it auoydeth the humours that cause it. The fourth is, it comforteth the stomacke, into which choler is descended, the which corrupteth the meate. The fifth is, it doth away loathing or abhorring of meate. The sixt is, it doth away the cause, that maketh one haue lust to sharpe, pointlike, & slower things, which cause by these dispositions being remoued, putteth or doth away the effects thereof. The seauenth is, vomiting is holsome for the laske that cometh before the droppe, for it auoydeth the matter of the said laske, and purgeth the stomacke. The eight is, it is holsome for the grasse of the raynes and bladder, for it diuerteth the matter that floweth of these parts another way. The ninth is, if vomiting be done by constraint of elleboze, it auoydeth the matter, whereof leproy groweth: it amendeth the first digestion, that the other digestions may the better be done. The tenth is, it maketh one to haue a good colour. The eleuenth is, it purgeth the stomacke of a humour that causeth *epilepsie*. The twelfth is, by strong constraint it remoueth a stopping matter, the which causeth *Hertie*. And like wise it auoydeth a fluxionlike matter, the which commonly is cause of stopping. The thirteenth is, it auoydeth the matter that causeth *Asma*, a disease that causeth one to draw his breath painefully, and ke it comforteth the spiritual members,

The Regiment

bers, by whose heate the superfluities that cause *asma* are consumed, The fourteenth is, it is holsome against shaking and palsey, for it annoyeth the matter that is cause thereof. The fiftenth is, it is holsome for one that hath great black sores on his lower parts: for it turneth the humours from thence. Although vomiting duely and well done be cause of these commodities, yet when it is vnduely done, it induceth many hurts, for it webleth the stomack, and maketh it apt for matters to flow into: it hurteth the best, the sight the teeth, olde headach, &c. as *Auicenna* saith. The third thing that is noted in the text is, that there be foure seasons of the yere, ver, summer, autumn, and winter. Ver in respect of the other seasons, is hot and moyst, though it be temperate in it selfe, as *Galen* saith in his booke of complexions, wherfoze it followeth that this season is moze apt to let blood in then y other: for it doth moze increase humours. And therfoze in this season moderate vse of carnall copulation, temperate motion, laske, fire, & sweate is conuenient, & like wise temperate bathing to diminish repletion. This season is good to take purgations in. The fourth is, summer heateth & dvieth: and therfoze it encreaseth red choler hot and dvi. And for this cause in summer we must fede on cold and moist meats, to diminish the seruientnes of the heat and drought, and then we ought to abstain from carnall copulation, the which also dvieth, and from oft baining, and be let blood seldom, for like cause. We must vse quietnes and little motion: for quietnes doth moist, & much motion dvieth. In this season in speciall wee must vse moderately to drinke cold drinke: for superfluous drinking of cold drinke by reason that the pores be open, doth make the body satain by a cold, or causeth the palsey, or laratie of the members, or else sodaine death. From the which he defend vs, that liueth and reigneth eternally, Amen.

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